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(Shanghai)

AMERICAN PROTESTANT MISSION PRESS.

VALENTINE'S MEAT-JUICE.

PREPARED BY THE MEDICAL DEPARTMENT OF THE UNITED STATES, WASHINGTON, D. C. 1897.
 AND RECOMMENDED BY THE BOARD OF MEDICAL OFFICERS, UNITED STATES ARMY AND NAVY.
 HAY OFFICE, WASHINGTON, D. C.

RECEIVED MEDICAL DEPARTMENT, WASHINGTON, D. C., FEBRUARY 14, 1898.

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TESTIMONIALS.

New York.

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Washington, D. C.

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INTERNATIONAL EXHIBITION, 1876.

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THE CHINESE RECORDER

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A Review of "Methods of Mission Work."

BY REV. C. W. MATEER, D.D.

(Continued from p. 122, March number.)

CHAPTER IV.

False Impressions Made.

WHILE Dr. Nevins of course intended to give a perfectly fair statement of the whole case, and took pains to qualify his argument in various ways, yet in setting forth and defending his theories, his enthusiasm seems to have carried him away and blinded his eyes to some very important facts and principles. The arguments adduced in favor are elaborate and exhaustive, whilst the qualifying admissions are comparatively few and brief, and, coming for the most part at the close, fail to make any adequate impression. The net result of the wide circulation of the book has been the creating of a false impression in several important respects.

1. Planting of New Stations the Result of a Method.

The impression has been made, especially on those at a distance, that the rapid and successful planting of a large number of new stations, embracing over one thousand converts, was the result of a particular method of propagation. In two short paragraphs an account is given of the events which led to the opening of these numerous stations. The famine is, of course, referred to, but that prominence is not given to it which the circumstances demand. In order to understand the case, a little history is necessary.

In 1869 Dr. Nevins returned to China after a prolonged visit in America. He at first settled in Têngchow, but presently re-

moved to Chefoo. He took very little part in the local work at Chefoo, but began making long itinerating tours in the spring and autumn. He chose as his "beat," as he was wont to call it, a string of towns embracing a strip of country lying parallel with the southern coast of the province, and extending past *Chiao-chiu* through *Chü-ch'eng* in the direction of I-chow-fu. This "beat" he went over regularly twice each year. His plan was to remain several days in a place, not preaching on the street or in the surrounding villages, but receiving visitors in his inn. He usually had with him a servant and one or two helpers. One or more of these went out each day on the street or to adjoining villages, distributing books and talking with the people, inviting and oftentimes conducting them to the inn to see the foreign teacher. These visitors were usually received in an anteroom and entertained and discoursed to until it was convenient for Dr. Nevius to see them. While he was on one of these tours I visited him at *Chü-ch'eng* and remained with him a day or two. His method impressed me as in some respects a very admirable one, especially for one who knew so well how to entertain and make a good impression on a guest. It should also be stated that Dr. Nevius' throat was weak, and did not allow of his preaching to any extent to a crowd on the street. Moreover he did not, as he has repeatedly told me, have much faith in the efficiency of such preaching. This "beat" he continued to traverse, with slight variations, for about seven years. During the first five years he did not make a single convert, and but very few during the next two, not establishing a single station. When in 1877 the famine came, it did not include the region referred to—barely touching it on the north. When in response to appeals for help large sums were contributed in Shanghai and elsewhere, Dr. Nevius was out on his regular tour. A special messenger was sent, asking him to leave his regular work and go northward into the famine district and assist in distributing the relief. This he did, and continued until the close, canvassing an extensive district and distributing to over thirty thousand people. The effect produced was profound and far-reaching. The strong antipathy to foreigners was neutralized and the minds of the people opened to hear what was said in favor of a religion which had produced such a splendid charity. Towards the close of the distribution Dr. Nevius and his helpers made a start in mission work by preaching and distributing some books. The following autumn he forsook his usual beat to the south and went north into the famine district, where inquirers crowded around him, more than he and his helpers were able to teach. From this time, as he himself says, "the work of establishing stations was fairly begun," and it continued

until in a few years the whole region was dotted with stations. Having but few helpers, and not wishing to employ more, he developed the system of teaching by memorizing a catechism and select portions of Scripture, and the reciting and amplifying of Bible stories, entrusting the work in each station to the man who seemed to be the natural leader and best fitted to teach others. In 1881-2 Dr. Nevius was absent a year and a half on furlough. During this time Rev. J. A. Leyenberger took charge of his work and carried it forward on precisely the same lines. In his hands it spread still farther to the north, extending in some cases beyond the actual bounds of the famine distribution. The effect of the famine relief was not confined to the localities benefited, but extended to adjoining districts. As a matter of fact, very little evangelistic work had previously been done in this region. It had been crossed a few times by different missionaries, and books had been scattered, as was the case in most parts of the province, but no lodgment had been made. The large and rapid development achieved by Dr. Nevius was on practically new ground, a fact which it is important to keep in view.

Now I think it must be evident to everyone at all acquainted with the nature of heathen evangelization, and who carefully considers the facts, that this *large and rapid development of stations on new ground* was not due to a *method*, but to a *providence*. Before the close of his series of articles in the RECORDER, I personally protested to Dr. Nevius that he was not putting the case fairly, and that his representation of it was misleading. He promised to make some explanations in his last article, and especially to speak of his previous seven years of fruitless labor in an adjoining district. This he did to some extent (see pages 90-2), but not at all in such an adequate way as would serve to correct the wrong impression already made, viz., that the great success which attended his work, was *mainly the result of an improved method*. Zeal for his method blinded his eyes to the wrong impression he had made. It is sufficient to observe that his previous labors on a different field, based on the same ideas as to method, yielded almost no result at all, while his labor in the wake of the famine relief, though not preceded by any seed-sowing, quickly yielded a splendid result. *I call special attention to this fact.* It may furthermore be noted that Dr. Corbett's labors in the famine district and adjoining parts, though based on a different method, yielded equally encouraging results, although he himself had not participated in the famine distribution.

I strongly suspect that Dr. Nevius' presentation of his method has created in the minds of many young missionaries who have

set themselves to imitate him, *expectations which have not been realized*; the result being that they have been greatly discouraged and driven to think and say hard things of themselves as the source of the failure.

2. *Self-supporting Churches.*

As the result of the circulation of "Methods of Mission Work," the impression has gone abroad that amongst Dr. Nevius' stations there were, and are, a large number of self-supporting churches. The numerous articles written on this general subject, both in China and elsewhere, in which reference is made to Dr. Nevius' book and work, sufficiently attest the existence of this impression. As the term self-support is generally understood by the Protestant Christian world, this impression is a false one. A self-supporting church is a company of believers organized as a church, with some kind of administrative officers, and supporting by its own contributions a pastor who administers ordinances and stately preaches the gospel to the people. Now as thus understood, Dr. Nevius did not have a *single self-supporting church* amongst his sixty stations, nor anything that approximated it. These stations were simply little companies of from three or four to twenty or thirty Christians who met with more or less regularity on the Sabbath, to be instructed and drilled in a certain course of study by the leaders whom he had appointed and trained. He himself visited them twice each year for a day (rarely more), to review their studies and examine and baptize new converts. They had no organization as churches, no elders, deacons, or office bearers of any kind (except the leader appointed by Dr. Nevius). They had no pastor or preaching, and contributed very little for the support of anything. In regard to this point, one of the Wei-hien missionaries observes very pertinently, "The system was not one of *self-support* but of *no support*; there being nothing to support." Dr. Nevius was really their pastor, and they paid him nothing. On the contrary, he helped many of them who were poor, and on his visits generally fed all who came from other villages to attend the meetings he held. It may of course be said that in his book he does not claim for his stations the status of self-supporting churches as defined above. This is no doubt true, nevertheless the impression that he *had such churches* has been widely made. The question has been repeatedly asked of me, "How many self-supporting churches had Dr. Nevius in his field," and the same question has been asked of other members of our Mission, both personally and by letter. At the General Conference in 1890 Dr. Nevius, in the course of some *ex tempore* remarks, made the statement that he had at that time

nineteen self-supporting churches on his field.* The statement made a very unpleasant impression on me, and I at first thought of challenging it, but refrained, lest I should bring on an unseemly discussion between myself and my much esteemed senior colleague, and my motives perhaps be misconstrued. However the impression may have been made, the fact is patent that in the present hue and cry about self-support, both by mission secretaries at home and zealous magazine writers on the field, Dr. Nevius' self-supporting work is constantly in evidence. The millennium of missions is to be achieved by enforcing this idea and process of self-support, and "Methods of Mission Work" is scattered far and wide as the gospel of its consummation. To those who are here on the ground and conversant with the facts, it is self-evident that a false impression exists, and that a wrong inference has been drawn, growing largely no doubt out of a misconception or misconception of the term *self-support*.

3. *Freedom from Mercenary Motives.*

"Methods of Mission Work" has made the impression that the Christian converts gathered in under the so-called "new methods" were specially free from mercenary motives, and on that account more likely than others to form growing and aggressive churches. This impression arises naturally from Dr. Nevius' presentation of the case, especially from the great pains taken to set forth the mercenary ideas fostered by the use of paid agents as in contrast with a better method, supposed to be free from such an effect. I do not think my statement will be questioned by those who are familiar with the facts when I say that the converts gathered in by Dr. Nevius, in accordance with his method, have shown no apparent superiority in this respect over converts gathered in by other missionaries on a different method. It must be remembered that the effect of the famine relief was not only moral; it was also mercenary in the highest degree. Famines have been of frequent occurrence in Shantung, and the Chinese did not need to be told that in the case of another famine their being Christians would be a very great advantage. They also rightly judged that the generous charity which had responded to one want would not fail them in another. Further, they saw that foreigners had no small prestige with local officials, and easily inferred that their good offices might be of good service in an emergency. One

* At that time Dr. Nevius' sixty stations had been reduced by grouping into, perhaps, nineteen places of meeting for worship. They had no pastors, but were ministered to by the Wei-hien missionaries and by a corps of trained helpers, paid largely by the Mission. Whether such churches can be called self-supporting, I leave others to say. If so, then all vacant missionary congregations in the home lands are self-supporting.

man at the least from each station was taken up each year to Chefoo for instruction and hospitably entertained for about six weeks. This was a great eye-opener to these men. In Chefoo they saw and heard of promising openings for employment or for business. There were few of them who, after the first visit, did not improve the opportunity to seek employment of some kind for one or more of their family, or to purchase for themselves or others a stock of articles that might yield a profit. Rev. J. A. Leyenberger, who lived in Chefoo and had charge of Dr. Nevius' work while the latter was at home on furlough, said that in his opinion there was not one of these men thus taken to Chefoo for instruction who was not seriously injured thereby. In my opinion the evils resulting from this cause far exceeded those that would have resulted from the employment of a sufficient number of native preachers who would have carried on at home the work of instruction in a much more satisfactory way. So far as the actual results are concerned, it is the opinion of the great majority of Dr. Nevius' colleagues and successors that the number of those who were disappointed in the hope of temporal gain, and so became disaffected and fell away, has been as large, both before Dr. Nevius handed over his work to others and since, as it has been in the case of stations founded in similar circumstances by men who did not follow his methods. The impression that Dr. Nevius' converts and station leaders were specially free from mercenary motives, is not warranted by the facts.

CHAPTER V.

Preaching.

We are told by the best of authority that "by the foolishness of preaching, it pleased God to save them that believe." Few missionaries go to the heathen who do not expect and intend to preach, and to this end they are specially trained in the art of preaching. We not unfrequently hear criticisms on missionaries for teaching schools to the neglect of preaching, but it is a rare thing that preaching and the work of the Christian pastor are relegated to a second place. This, however, is just what Dr. Nevius seems to do, and in so doing he has laid himself open to serious criticism.

1. Preaching Discredited.

On pages thirty-six and seven we find an elaborate argument against the utility of formal preaching, because: First, it is not adapted to the circumstances and does not profit the hearers, who are too ignorant and untrained in the art of listening to follow a connected discourse; and second, because it gives rise to form-

alism—leading the worshipper to regard preaching, praying, and singing as a mere form. For the usual Christian service, Dr. Nevius substituted a system of teaching and of memorizing of Scripture, etc. The Sabbath exercises he divided into six heads, viz., "Learning to read, memorizing portions of Scripture, reading Scriptures in course, telling Scripture stories, learning the meaning of Scripture, and reviewing former lessons." To these studies were added the singing of hymns and the repeating of prayers. When, on his semi-annual tours, Dr. Nevius himself visited his stations, he did not ordinarily preach, but spent the time in examining the people on the Scripture they had memorized and in hearing them recite Scripture stories.

Throughout a large part of his book the author is profuse in his reference to apostolic precept and example, appealing even to the negative fact that there is no evidence that such and such things were done by the apostles. On the point now in review he abstains, for evident reasons, from referring either to apostolic precept or example. If there was *any one thing* that the apostles *did do* it was to preach. Paul sums up his grand charge to Timothy in the burning words, "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom, *preach the word*, be instant in season and out of season, reprove, rebuke, exhort with all long suffering and doctrine." Preaching is pre-eminently *the* agency which God has chosen for the propagating of His gospel in the world. No system that discredits preaching can be a true success. Teaching and memorizing may fill the head, but preaching is needed to reach and move the heart. Here is just the weakness of Dr. Nevius' system of dealing with inquirers and new converts. It consists in repeating stories and studying books. It fills the head, but it does not awaken the conscience or stir the feelings. This is the special office of the preacher. He of course teaches and explains the truth, but he accompanies it with a constant appeal to the heart. His power is in the living voice, the beaming eye, the earnest manner, and the searching personal appeal. These are the things which the spirit of God is wont to use to awaken the dead to spiritual life and stimulate their growth in grace. Whether or not the preacher transcends the ability of his hearers to understand and to follow the course of his thought, depends on the preacher. He is supposed to understand his business, and if he does not, the fault should not be laid to the charge of preaching as such.

The Chinese are strongly predisposed to regard religion as mere intellectual acquisition, and Dr. Nevius' system falls in quite too well with this idea and greatly increases the danger that many

will enter the church with a mere theoretical knowledge of the truth, but without any saving experience of its power. Without affirming that his method of teaching, by requiring the memorizing of Scripture stories, prayers, etc., may not have an important place as an adjunct in building up churches, it nevertheless remains true that preaching is the great and the indispensable agency. Neither Dr. Nevius' arguments, nor the practical working of his system, has convinced a single member of his Mission that preaching is not in China, as elsewhere, the very best means to bring about the conversion of men and promote their upbuilding in the faith.

2. *The Pastorate Slighted.*

On pages sixty-three to seventy the author argues at length against the utility of a formal pastorate on mission fields. Furthermore, in his plan of carrying on his stations he makes no provision or preparation for a ministerial office, or a preached gospel. Now, I submit that such a theory as this is contrary to first principles and to the universal practice of the Christian church. At the very dawn of uninspired church history we find that the church everywhere had pastors, either settled or itinerant. The most natural inference is that in this as in other things they were following the instructions and example of the apostles, especially as pastors are specifically mentioned amongst the offices given by the Spirit. The author quotes Dr. Kellogg as saying with much confidence: "Where in the New Testament is there any intimation that the apostles ordained pastors, in the modern sense of that word, over the churches which they formed?" It would be quite sufficient to say in reply to this negative argument,—where is there any evidence that they did not do so? We have but a very brief account of apostolic practice, and that largely limited to the life of one apostle. In the institutions of the early church, however, we have the *result* of apostolic practice, which we know included pastors. Moreover we have, in the case of John's letters to the seven churches, a very plain indication that each church had a pastor. The most natural interpretation, and that generally accepted, is that the "angels" were pastors who were held responsible for the spiritual condition of the churches.

I shall perhaps be called to account for assuming more in regard to Dr. Nevius' opposition to a native pastorate than his argument will warrant. I think, however, that I understand his position, having been intimately associated with him for twenty-five years and having discussed these questions with him many times, both privately and in mission meetings. He came to Shantung after an experience of ten years in Central China, strongly prejudiced

against a native pastorate as there illustrated, but strongly in favor of its early introduction in a different form. He moreover felt himself specially called to the work of theological instruction, for which he certainly had pre-eminent qualifications. He urged upon his colleagues, Messrs. Corbett, Mills, and myself, the propriety of at once starting a theological class. He built in connection with his house a suite of rooms for the lodging of such a class, and wrote an elaborate appeal to the brethren in Central China, urging them to join us in establishing a theological institute in Chefoo. As our senior missionary we deferred to his judgment, though feeling that the step was somewhat *premature*. A class was accordingly organized and carried through a three years' course of study. Five of the class finished the course and were licensed to preach. Of these, two only were finally ordained and set over churches. One of these was subsequently deposed from the ministry for gross immorality, and the other, after a pastorate of three years, resigned. He has never had another charge, and for the most part has not been employed by the Mission, though his Christian character is without reproach. This experiment so disgusted Dr. Nevius that he quite reversed his policy, and ever afterwards opposed a native ministry and pastorate as *premature*. He did not indeed go the length of rejecting the pastoral office as a final condition, nor refuse to assist in teaching the classes organized by the Presbytery, yet the trend of his argument, as well as his practice in the training of his converts and stations, looks strongly in that direction. He deprecates what he calls the "all prevailing spirit of ecclesiasticism," saying that we should not impose on the Chinese our Western ideas of church organization, etc., and quotes Dr. Kellogg at length in the same strain of opposition to a pastorate. The theory which he seemed to hold in his later years was, that it was not the business of the missionary to train or locate pastors, but rather to await the call of the native church for them, when the demand would induce the supply. Every step in the direction of providing pastors for the churches he characterized as *premature*. It is certainly hard to see how stations or churches trained on his plan would *ever* desire a pastor, or be willing to pay for one. Supposing that a station should go forward, on his theory of self-development and self-nurture, to a maturity strong enough to support a pastor, it is hardly likely that the people would suddenly feel the need of one and as suddenly become willing to contribute his support—not having previously had any experience of the value of preaching and never having given anything for such a purpose. Having reached strength and maturity without a preached gospel, there is no evident reason why the church should

not continue indefinitely on the same lines. *If the child grew and flourished on two visits of a day each per year, why should the strong man require more?* As a matter of economy and as a permanent arrangement, these semi-annual visits might be made by a properly qualified native bishop at one-twentieth the cost of a foreign missionary. Dr. Kellogg is quoted as saying: "Here and there upon our Mission fields there may be a native church which in wealth, intelligence, and numbers, is ready for the one man pastorate." The reason why a large and wealthy church requires a pastor while a poor and weak church will grow and flourish without one, is a question that needs elucidation. On such a point I would suggest that facts gathered from experience would be more convincing than theories. The experience of the missionaries in Shantung is, that a weak church left without efficient pastoral oversight of some kind, *will presently die.*

The truth is that the genius of Dr. Nevius' method looks away from a pastorate, not towards it. He did not expect his station leaders to become pastors. They were not preachers, but rather drill masters to teach to the people what Dr. Nevius in his annual classes taught to them. As the result has shown, they were in many cases no small hindrance to the introduction of pastors. They were too jealous of their own authority and influence to take kindly to the coming in of another. They thought themselves quite worthy to receive the money the church should raise, or the foreigner give. They also saw that the advent of a pastor would expose some of their inconsistent conduct. It must be remembered that institutions like the Christian pastorate are not born suddenly. They do not spring full panoplied into being as Minerva did from the head of Jupiter. Their maturity is reached, like other things in this world, by a process of growth. Dr. Nevius quotes in his argument the native pastorate at Amoy, which was finally consummated by the want of funds to assist; the necessity of assuming the entire support of their pastors being thus laid on the native church. The case is not really a happy one for Dr. Nevius' purpose, for the reason that the missionaries in Amoy had been previously doing precisely what Dr. Nevius so strenuously opposes, viz., educating and employing native evangelists and assisting the native church to support pastors. Without such a preparation and previous growth, no native pastorate could have been established.

It is superfluous for me to stop to vindicate the propriety of the Christian pastorate. The universal practice of the Christian church in all ages has settled that question. The only church of any size which has maintained an existence without a regularly constituted ministry, is the Society of Friends, and they have wholly

failed in aggressiveness, having made little or no progress beyond the circumstances which gave them birth. A missionary propaganda which takes no steps for the training and setting up of a Christian ministry in the churches it founds, but leaves it all to the haphazard efforts of the native church to supply itself, is unquestionably failing in a very important part of its business and its duty. The principle which Dr. Nevins advocates, of giving no aid and providing no preaching for churches during their minority, beyond a missionary visit twice each year, would at once do away with Home Missionary Boards and their many hundreds of workers. There would only be needed a few itinerant missionary bishops to visit the weak churches and scattered mission stations once or twice each year and give them some instruction in self-nurture. The home church does not see the case in this light. By far the larger proportion of money raised for home mission purposes is spent in helping to support pastors in weak churches, several of which are generally combined in one charge. The wisdom of having the strong thus help the weak, seems to be self-evident. The necessity of a preached gospel to the growth of a church is universally conceded. A recent writer in a home magazine, speaking of the backward and downward tendency induced by a want of stated preaching, says: "This tendency is so well recognized that no pastor is willing to leave his pulpit unsupplied for a single Sabbath. No church will risk the effect of a neglected service. If temporary suspension of service is followed by a marked and manifest effect, what must it be when Sabbath after Sabbath, month after month, and year after year no preaching is heard? It is certainly true that where there is no preaching there will be no church, where there is no church there will be no Sabbath, and where there is no Sabbath there will be no religion." It is a vain thing to suppose that under normal circumstances a half dozen converts in a given place, or three times that number forming a weak church, will, without a preached gospel or other external aid or instruction beyond two or three brief visits of a day from a missionary each year, grow up of itself to be a vigorous church ready to call and support a pastor. To convey the impression that failure to realize this result has arisen mainly from the injudicious use of paid native preachers, and that faithful adherence to the plan outlined by Dr. Nevins would presently achieve the result, is to my view to convey an entirely false impression, an impression contrary to the logic of facts as seen in history, and not sustained by the results of the work done by Dr. Nevins himself. At a conference of the Shantung missionaries in 1898, Rev. J. A. Fitch, of Wei-hien, speaking of the "Nevius' System," said: "We have in this Wei-

hien field a good deal of Dr. Nevius' work. It is a form of work that is opposed to building the chapel and hiring the preacher, but it does not provide for the training of the Christians. Its natural result is the gradual starving of the spiritual life." "In America, a small body of Christians worshipping together would die if not shepherded by a pastor." At the same conference Dr. H. D. Porter, of P'ang-chuang, said: "It was my privilege, in company with my colleague, Rev. A. H. Smith, to meet Dr. Nevius some years ago, at Wei-hien, and visit his stations with him. The result of our observation was, that his methods were too radical. The system makes no provision for an educated Christian community." "Herein lies the failure of the whole system—a system that has passed into a gracious and beautiful history."*

I was not at the conference referred to, but a member of my station who was there said to me on his return that a marked feature of the conference was opposition to the "Nevius' System." The most favorable opinion was that expressed by Rev. J. Percy Bruce, of the English Baptist Mission, who said: "In considering the Nevius' system we ought to consider its origin. It was a protest against the excessive use of foreign money, and ought to be estimated in relation to the practices in South and Central China during the early days of the work. As such, it is a system of which we would all probably approve to-day in our work, though its methods are modified and are probably such as Dr. Nevius would himself adopt if now working with us."

Dr. Nevius changed his opinion once at least, if not twice, on this general subject, and if he had lived ten years longer he would in all probability have changed it again. He did, in fact, within a year or two of his death, express grave doubts as to what method was after all the best.† I have never heard that he found fault with those who took charge of his work for not adhering to his methods, or that he ever claimed that the result would have been essentially different if his methods had been more fully carried out. It is safe, for young men at least, who may be inclined to accept without question the theories set forth in "Methods of Mission Work," to assume that the missionaries of the last hundred years have not wholly failed to understand the genius of the work committed to them.

* If the book as printed in China had not been reprinted and widely distributed by parties at home, who were taken with its ideas and anxious to propagate them, but had been allowed to pass into the same "gracious history" into which Dr. Porter very truly says the "system" itself has passed in the field that gave it birth, I should not have felt called upon to write this review.

† About a year before his death Dr. Nevius, in talking with one of the missionaries at Wei-hien about the condition of the work in his old field, said: "Twenty years ago I thought I knew just how the thing ought to be done, but now I am all at sea." A member of the East Shantung Mission, who took charge of several of Dr. Nevius' out-stations, testifies that he said substantially the same thing to him.

(To be concluded.)

Mission Work in Japan, Treaty Revision, Etc.

BY REV. H. LOOMIS, YOKOHAMA.

THE statistics of Christian work in Japan for the year 1899 do not show as large an increase in church membership as in some former years. In the case of several of the religious bodies there has been but little increase and in some instances the membership is less than that reported one year ago. In the number of Christian schools and pupils there has been a large falling off on account of the restrictions that were promulgated in August last by the Department of Education. What will be the final outcome is still uncertain, as the discussions have not ended, and it is hardly possible that matters can continue as they are.

There are various causes for the small increase in the church membership in Japan. One is that the Japanese are accustomed to frequent changes, and many Christians go to the places where there are no churches of their own faith, or any other; and they are no longer carried on the rolls of the church which they have left, because those who remain dislike to be taxed on account of absent members.

Then, too, it has been much the same in Japan as in the United States and other Christian countries, where the progress of Christianity in the past year or two has been less than usual. The lack of zeal on the part of Christians in the home lands is felt here. We hope also that an increasing interest in spiritual things elsewhere will be favorable to growth in this field.

But the chief cause of decline in the progress of Christianity in Japan is the failure of the native ministry to meet the responsibilities that devolve upon them as the work enlarges and duties multiply. I think it is not unjust, and at the same time proper, to say that as the foreign workers have left the work in native hands it has not gone forward to the same extent as heretofore. This applies both to the evangelistic and the educational departments.

This is due partly to a want of experience, partly to the lack of those qualities that are requisite to continuous and successful leadership, and also to the unfortunate characteristic of the Japanese that they are constantly dividing up into parties that are jealous of, and opposed to, each other. It is the same in politics; and for that reason the effort to establish a party government has thus far proved a failure.

With many of the preachers also there is a want of tact and judgment as to the best method of presenting the gospel truths so as to build up the believers and win souls to Christ. Not only have

the leaders failed to carry on the work that has fallen to them to conduct, but a considerable number have turned aside into teaching, or business; and some have given up their faith.

Christianity is nevertheless making decided progress. The number of adult baptisms reported in 1899 was 3,148. This shows growth that is indicative of a good work still going on. The fact is unquestionable that there is an increase in the power and influence of Christianity which is seen in many ways but which cannot be tabulated. It is becoming more and more an influence in the life of the nation, although the casual observer may not be aware that such is the case.

That the gospel of Christ should meet with no check or opposition is not to be expected, and is contrary to the history of the Christian faith in other lands. What we are experiencing in Japan is what has taken place elsewhere, and is inevitable in the growth of a system that is hostile to and destined to supplant all other forms of belief.

This is felt already to such an extent that the chief Buddhist sect is divided into two hostile parties on the question of toleration. One section is willing to allow all the various systems of faith to stand on the same platform. But another part insists upon certain rights being accorded to Buddhists that others do not enjoy. It is their wish and purpose to make Buddhism the state religion.

Such strife will only hasten the downfall of ignorance and bigotry. Christianity has nothing to fear from opposition of this kind. All that is asked is a free field and an increase of suitable labourers from the home lands.

The field is now ripe. There is such a spirit of inquiry as has not been found before for many years. The prosperity and strength of Christian nations is so evident to the Japanese that they want to know how it is that Christianity has such an influence, and is there not something in its teachings that is needed in Japan.

One of the princes, who is the President of the House of Peers, and one of the leading men in educational circles, has recently made a visit to Europe and America, and on his return said in one of his addresses that the one thing that especially impressed him was the fact that the men who control affairs in Great Britain, Germany, and the United States are sincere Christians. The question very naturally arises, if such is the case, why not encourage the growth of Christianity in Japan. The mere mention of this fact will awaken interest in the subject in many minds and prepare the way for the reception of the gospel.

A few days ago there died in Tokyo a judge of the Supreme Court who was regarded as one of the ablest and most learned men

who have ever occupied that important position. He was a devoted Christian.

There are two battle ships of the first class in the Japanese navy, and both are commanded by Christian captains. They are both members of the Presbyterian Church, as is also Mr. Kataoka, the honored President of the Lower House of the Diet.

There are three Christian professors and upwards of sixty members of the Christian Association in the Imperial University in Tokyo. There are thirty Christian Associations among the students in Japan and a total membership of 850. Sixty students were baptized last year who had been brought to an acceptance of Christianity, chiefly through the influence of the Y. M. C. A.*

A writer in one of the secular papers in Tokyo sums up the reasons for encouragement on the part of Christians as to the results of the past year somewhat as follows:—

The rapid strides made by Japanese Christians in educational work in Korea, the launching of a gospel ship for mission work in the inland sea, the establishment of a house for discharged convicts, the opening of reform schools for young criminals, the formation of the young men's reform association,—are all events of such importance that they deserve our careful consideration.

Though not accompanied by the noise and *éclat* that have characterized the Buddhist movements, the work the Christians have done has been solid work; they have laid the foundation for a future structure.

It is reported on good authority that a person can now travel from Nemuro (which is on the island of Yezo and the extreme northern part of Japan) to Kumamoto at the southern extremity of Kiu-shiu and spend every night in a Christian home. When we compare this state of things with what existed only thirty years ago it seems almost incredible. Such a change could never be brought about by the efforts of man alone. It is surely the work of God.

When the subject of treaty revision was being discussed by the Japanese, one of the greatest and most common objections was the belief that as soon as the foreigners were allowed to reside freely in any part of the country there would be such a rush of people from other lands as to interfere with the business now carried on by the natives to such an extent as to upset matters generally. So universal was this belief that clubs were formed in various cities to practice the use of English and acquaint themselves with the methods of entertainment according to foreign style. One of those organizations was called "The Beef-eating Club" of S——. Another "The Society which is able to speak English."

* The sale of Scriptures during 1898 was 36,811 vols. and the receipts 4,873 Yen. The sale in 1899 was 77,203 vols. and the receipts 7,208 Yen.

Another result of this expected influx of foreign settlers was the purchase of desirable sites for residence by persons who anticipated a great increase in their value. It was almost ludicrous to see to what an extent this idea prevailed, and its effect upon the people.

Six months have now passed, and to the astonishment of all there has been no perceptible increase in the number of persons seeking a residence in Japan. It has been a great disappointment to many, and the lesson will be a valuable one.

The general belief has been that this is the most beautiful country in all the world and the most desirable place to live in that could anywhere be found. The praise that has been lavished upon Japan and its people, has turned their heads, and they have prided themselves that no other nation was to be compared with their own.

Now they are coming to their senses, and are slowly learning that beauty of scenery and charming manners do not constitute the chief attractions of any country. There is something more to be considered in the selection of a home. The introduction of steam and electricity and other modern improvements do not constitute the whole of civilization. The habits and morals of the people, and the laws and constitutions of the country, are of the greatest importance; and in this respect Japan has yet much to learn.

This idea is understood by some of the leaders, and they are trying to impress it upon their people. In an excellent address by Marquis Ito, delivered recently in Tokyo, he told his hearers that it was a mistake on the part of the Japanese to suppose that because they had made such great advance during the last thirty years they were therefore superior to other nations. What has been done in Japan is indeed commendable, but it was a fact that they must properly consider that other civilized countries were making still more important and rapid progress. Japan was by no means a leader of civilization, but simply following in the wake of other and more advanced nations.

In an address by the Japanese Minister to England before the Educational Club in Tokyo the speaker took the opportunity to offer some very useful suggestions as the result of his observations at the English court.

In the first place he said that the English were conspicuous for their love of order. While there had been more or less of strong political feeling and heated discussion, the country as a whole had been remarkably free from those convulsions of a social and political nature that had so seriously disturbed some of the continental nations.

Allied to the love of order was the law-abiding instinct. If laws were considered iniquitous, or injurious, they would grumble; but as long as they were in force they would invariably observe them. This was not only true of the better and educated section, but noticeable among all classes.

Next was the importance which an Englishman attached to his character, or reputation and social standing; an importance that would be wholly inconceivable to a modern Japanese gentleman, whose only idea of respectability consisted in a successful speculation in stocks and the possession of a few hundred shares on borrowed capital.

Another strong trait of the English character was the sense of individual responsibility. Whatever his station and however humble the nature of the work the Englishman always made it his object to do his utmost to discharge his share of responsibility.

Public spirit was also one of the most distinguishing traits of that remarkable people. The amount of energy and money spent by individual persons for the public welfare was something wonderful.

Another lesson to them was the industrious habits of the English people. High and low, old and young, Englishmen worked hard and steadily. Once engaged in work they would not easily give it up.

In their intercourse with friends and relatives the Japanese were exceedingly polite, and would make any number of bows and courtesies. But when travelling they would frequently behave themselves as if they were supremely indifferent to the comfort and convenience of others. It was exactly otherwise with the English people. They always respect the comfort and rights of others, no matter whether they were personally known or not.

The whole social fabric of England is constructed on the assumed principle that men are honest and thieves are exceptions. But the endless rules and regulations in Japan seemed to prove that the assumed principle here was that men are thieves and law breakers, and honesty the exception. The beauty of English character was no doubt due in a large measure to religious teachings, but of more immediate consequence was the rigid restraints of public opinion and social law."

It is gratifying to learn that the bold and plain utterances of Mr. Kato were received with respectful attention and keen interest. It is also reported that where he emphasized the importance of learning from other people his speech evoked applause. This readiness to receive advice and assent to such proposed changes, indicates a more healthy and liberal spirit in what has been supposed to be the most exclusive section of the community.

In the year 1889, the Rev. A. M. Knapp was sent to Japan to propagate the doctrine of Unitarianism. A large and enthusiastic meeting was held in Boston to celebrate the establishment of the project, which was not to be like an ordinary mission to the heathen but simply an "embassy" from the representatives of liberal religion in the United States to the representatives of the various religious systems in Japan.

The one prominent characteristic of the teachings was to be its opposition to orthodoxy.

Two different clergymen have joined the Mission since. One remained but three or four years. The other has continued to the present time. All have been men of exceptional ability and superior culture.

The method of propagating their religious views has been by means of public lectures and the dissemination of Unitarian literature. Such publications were sent to the different native preachers and others; and several were turned away from their former belief by this means.

Mr. Knapp continued to propagate his views for some five or six years. Since that time he has been engaged in various literary and business enterprizes, and is now editor of a local daily paper in Yokohama.

His associate has continued to work in the same lines, but has also published a book on the Japanese language and was one of the leading members of the Tokyo Dramatic Society.

For the past few years an effort has been made to ascertain the result of their work. At one time there was reported one church, but no intimation was given as to the number of members. Of late they report no churches, no members, and no contributions.

In an editorial which recently appeared in the *Japan Daily Advertiser*, Mr. Knapp announces that the Unitarian Board is about to withdraw from Japan its only representative and leave its work henceforward entirely in the hands of the Japanese. This is declared to be the virtual consummation of the original purpose when the project was begun. The object in view was not to make converts from the followers of the religious systems prevalent in Japan, but simply to let their religious views be known, and then leave them to be taken for what they were worth.


It is especially to be noted that pecuniary aid is to be supplied for the support of such native propagandists as it may seem necessary or possible to employ.

The movement has no vitality or strength to go forward of itself. It did at one time attract considerable attention and was the

cause of much anxiety. But the failure to produce any radical change in the lives of the believers soon convinced the thoughtful that such a system was little better than paganism. Without a living Christ, mere intellectual forms of belief are worthless. It is Christ, and Him crucified, that is needed to satisfy the longings and needs of sin-stricken souls.

How Jesus Preached to Unbelievers.

BY REV. J. C. GARRITT.

NE of the problems most constantly before the missionary is this: How to present the message of the gospel to the Chinese so as to reach their heart and conscience. During the long years of sowing, while as yet the harvest is not ripe for the sickle, there is the more reason for us to search ourselves and see if the method and the matter of our preaching is in harmony with the Master's will. There can be no more important question to engage our attention than this.

With this thought in mind the writer undertook to study afresh the life and preaching of our Saviour, especially in relation to His method of reaching unbelievers. A few of the thoughts and helps received are put down here, in hope that they may be suggestive to some worker who is seeking how more effectively to present the word of life to this people.

First of all, note the words used descriptive of His ministry. In Matt. iv. 23 we are told that "Jesus went about all Galilee, *teaching* in all their synagogues, and *preaching* the gospel of the kingdom, and *healing* all manner of sickness and all manner of disease among the people." Almost the identical words are repeated in Chap. ix. 35; and teaching and preaching are joined in two other places—Matt. xi. 1 and Luke xx. 1. A glance through the passages where these words occur, reveal the remarkable fact that *teaching* is predicated of the Lord Jesus twice as often as *preaching*. The proportion is even greater in the book of Acts in regard to the evangelistic work of the apostles. What does this mean? It means that the Chinese are not alone in needing instruction and preparation in order to the reception of the gospel. Even in Judaea, where we would naturally think preparation was almost complete and teaching might follow preaching, even there the Master was continually teaching, in the synagogues, in the temple, by the wayside, and in the quiet of the hills.

There are those who say that the evangelistic work is the most important, as though it could be divorced from teaching; that we must go to every city and town and hamlet and preach, proclaiming the cross, and leave the Spirit to work in the hearts of the hearers; and that teaching is not properly the work of the missionary. The Scriptures do not bear out this view. The teaching above referred to, in which our Saviour engaged, was doubtless the instructing of the minds of the people from the Old Testament Scriptures in such a way as to remove their ignorance and prejudice and enable them to receive the gospel. It was just as difficult for a Jew of those days to believe that he "needed salvation" as it is for a Chinese to-day. Even the Rulers of the Jews required instruction in the proposition fundamental to the gospel, that "Ye must be born again."

It may be said, "But there is teaching and teaching." True; and any teaching which has to do with men's needs of to-day, which touches their life and thought and can be made the vehicle of a word for Christ, is legitimate. That which removes superstition, rouses the power of reason and embraces the opportunity to present the Saviour, is necessary. A wrong use is often made of that verse in Paul's letter to the Corinthians, where he said: "I determined not to know anything among you save Christ and Him crucified." As one has pointed out, in that very epistle Paul proceeded to deal with a number of every-day matters, among which were the advisability of marriage in certain circumstances, purity of discipline in the church, parties and strife, meats offered to idols, the taking up of collections, etc. But it is further noted that he makes each of these an opportunity for the elevating of Christ before their eyes. For example, in urging purity of discipline, he as an argument says: "Purge out the old leaven; . . . for Christ our passover is sacrificed for us," etc. This is the true meaning of knowing nothing but Christ and Him crucified;—not a narrow view of preaching which finds but one subject and very little variety in treating it, but finding the relation of every circumstance to Christ and reducing every subject to the terms of the gospel. So again Paul, when calling on the Corinthians to learn beneficence, by a sudden turn shows that the whole of the gospel is bound up in this duty: "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich!"

Thus were preaching and teaching joined together from the time our Lord entered upon His ministry; and let none put them asunder, either so as to teach without fulfilling the grand end of teaching—proclaiming Christ—or so as to preach without leading the

intellect, heart, and conscience into the light where it is possible to perceive the truth.

The mere constant repetition of an invitation to believe Christ is not preaching; or at least, if it is in any part of the world, it is not in China. We can *preach*, proclaim Christ, only when we have endeavored to prepare the soil, or have found it already prepared. The name of Jesus, so sweet in the believer's ear, is no talisman or mystic charm which displaces the old beliefs and affections and of itself opens the eyes of the soul. We must face clearly the great problem of our life here, so to teach, by parable and sermon, by schools and hospitals, by spoken and written word, and by object lesson, by every means we can, that the minds of the people may be opened to the truth.

Further, note that Jesus in preaching to unbelievers, did not stand off from the people as though He belonged to a higher order of beings from them: He was a man, and of their race, and His whole life was lived in their midst. While the people realized that He spoke with authority, and not as the scribes, it was not a vaunted authority which woke the people's prejudice. There was a quiet, deep consciousness that He was sent, and that His message was given Him by the Father. But He did not in any sense parade Himself. We can imagine that an angel, had this work of preaching the kingdom been entrusted to one, might have failed at this point. When the Jews showed their ignorance and prejudice and conceit, how natural it would be to give way to anger and say: You are but man, and your intelligence is very limited! What do you know of the counsels of heaven? In fact, the sin of Moses in smiting with the rod and upbraiding when the Lord had not given him the message, is the easiest of sins for the preacher in heathen lands to commit. We are not different from the Chinese; and we do not come here to preach to them that our customs of the West are better than theirs. May we be careful, lest our consciousness of wider knowledge, better trained minds, and higher views of life, lead us to retort at their scoffs, or be supercilious toward them.

One reason for the difficulty we have in meeting the Chinese on their own plane is that their characteristics are so entirely alien to us. We despair of ever knowing them or their customs thoroughly; and we draw within ourselves. So in our preaching we are all at sea. We preach at random, because we do not know what is in the hearts of our hearers. One great reason of the unproductiveness of street-chapel work lies here; and we need to turn more to individual work and to catching the passing topics of the neighborhood, the questions of the hour, in our general preaching. We need to touch the Chinese at more points of contact and get them to realize that

we are one with them, while at the same time our authority comes from the consciousness of a message direct from God. Have you ever felt that you work at a disadvantage,—that your work is not as direct, intelligent, and telling as it might be among your own countrymen? It is because we fail to place ourselves on their plane. We do not feel willing to adjust ourselves to their prejudices and difficulties. We still think too much like Westerners in presenting the truth to them.

Christ made no mistakes of this kind. He corrected, and rebuked, and stood in the place of a teacher, but He began on a common ground, and His argument and entreaty were such as should appeal to them, not to men of other age or training, or beings of higher intelligence.

I wonder sometimes if we do not forget to a degree what human nature is at home. We imagine that we must meet the Chinese in another way from what we should meet persons at home whom we wish to win. We fancy that we must preach differently out here. When Mr. Inwood was here a few months ago, more than one Chinese was heard to say: "He certainly knows what is in the heart of man!" Now if his work at home fitted him to reach the hearts of our Christian Chinese, our knowledge of human nature gained at home, added to what we learn of the Chinese, ought to more than fit us to reach the hearts of the heathen. Let us meet them as men, as women, with the same mental and spiritual powers and capabilities with ourselves and get to know them in their lives, so as to reach them at any and every moment of need. Let us not yield to that very serious temptation which would lead us to sit in our study, or turn to some other kind of work and leave the evangelistic work to our native helpers alone.

Again, we see in the preaching of Jesus a wonderful combination of courage and tenderness. With the bold directness of His scathing rebukes is joined a deep, soul-moving tenderness and pity toward those to whom He is speaking. It is said that an infidel once went to a noted divine and scoffed at the Bible and at Christianity, basing his objections on the stern rebukes of Matt. 23 and similar chapters. "How out of character were such outbursts of anger," said he, "in one who is said to be so gentle and loving?" After listening for a time the preacher, taking up the Bible, read the chapter aloud. His voice was one of the most sympathetic; and with the sternness of the words he combined a yearning tenderness, such as he conceived characterized our Lord when uttering the words at the first. The whole spirit of the passage was so different, as the skeptic now heard it, that before the chapter was half read he was in tears. The One who said with

weeping: "O Jerusalem! Jerusalem! Thou that killest the prophets and stonest them that are sent unto thee! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wing—and ye would not!"—that One might well move to tears as well as to terror, as He said: "Ye serpents, ye generation of vipers, how shall ye escape the damnation of hell." Matt. xxiii. 37, 33. His woes are not rushing, indignant invective; His rebukes do not rise from anger. They are rather wrung from Him, and are the utterances of a heart pierced with grief as He foresees the inevitable doom of their unbelief.

There is a lesson for us here in our preaching and in our less official intercourse with the people. We find in no discourse or conversation of our Lord, any instance of His being vexed or angry and giving vent to this anger in rebukes. When He showed indignation it never had the slightest tinge of self in it; He never was moved to anger by any insult offered to Himself. How quiet and full of power was His self-composure on that day when after many insults He said: "I honor my Father, but ye do dishonor me!" To these words Peter doubtless refers 1 Pet. ii. 21-23, where he describes Christ's example, "who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." He told them on another occasion that blasphemies against the Son of Man might be forgiven them, but to beware of blaspheming against the Holy Ghost.

This is the pattern of the missionary. We are doubtless called on to be bold, and in preaching to unbelievers sometimes to say stern and uncompromising things. But we are not to say these things as from ourselves, or on our own account. The stern word is always wrong, unless it comes from the Spirit of God. The test whether or no the Spirit is with us, I believe to be the presence or absence of this Christ-like tenderness. Without that, stern words are merely bitter words, and are unworthy the minister of Christ. A. A. Bonar, in his memoir of McCheyne, quotes from his diary as follows: "Day of visiting . . . felt very happy after it, though mourning for *bitter speaking of the gospel*. Surely it is a gentle message; and should be spoken with angelic tenderness." Bonar adds that on one occasion McCheyne asked him the subject of his last Sunday's sermon. It had been, "The wicked shall be turned into hell." On hearing this awful text he asked, "Were you able to preach it with tenderness?" If we have not this tender, yearning pity for those who are face to face with a dark and hopeless eternity we are not empowered to speak one word of rebuke or warning.

It has been said by some that we need not preach any of the harsh or terrible views of hell and punishment to the Chinese. Some would preach only law, and some only love. But surely we must preach the whole truth and bring the heathen to a knowledge of their state of sin and rebellion. But there is a difference between convincing them that they are rebels, and convincing them that we think they are rebels. Moreover, the Chinese are quick to see and feel the difference between one who is speaking from his own apprehension of their faults and follies, and one who is enabled by the Spirit of Christ, impersonally but fervidly, to press home their faults and follies. They feel the sharp edge of the sword in each case; but in the first case your awkward thrust makes them turn their eyes on you in anger; in the other, they are compelled to feel your tender, longing love, and the conscience leaps at the sword-thrust and says: "It is the truth! It is a voice from heaven." Both preacher and hearers feel the difference; and though some still rage, and few may believe, yet God is honored, and the gospel of His Son is preached of love, not of strife.

This tender compassion for the souls of His hearers enabled Christ to present the hardest and least inviting lessons of His truth with boldness. In preaching, whether to heathen or to converts, we are liable at times to feel that this doctrine or that duty is too hard for them. Now while in every case Jesus acted with greatest kindness, yet His statement of the ideals of the Christian life was always the highest. "Whosoever will come after me let him deny himself and take up his cross and follow me." "Let the dead bury their dead." "If any man come to me and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

How may we—not obtain, but—presume to use such a sublime boldness in proclaiming the truths most alien to human nature? Our Lord's boldness came from no dogmatism,—saying these things merely because He believed or knew them to be true, because they were a part of the system. He spoke these tremendous truths because He saw the eternal issues at stake. In the conclusion of the passage above quoted from Mark, having depicted the life of His followers as one of cross-bearing, with infinite tenderness and the earnest thrill of one who sees the future of which he speaks, He says: "For what shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" And that glorious Coming is present to His view—so unlike the humiliation which was visible to His hearers—when eternal joy and sorrow shall hang on a look from Him, the Man of Sorrows: "Whosoever therefore shall be ashamed of me and of my

words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when He cometh in the glory of His Father with the holy angels." (Mk. viii. 34-38.)

So real and solemn must be our view of the issues which hang upon our work. Do we, or do we not, convict ourselves of being ashamed of any of His words, by thinking any part of the Word too hard for the Chinese, and trying to lighten some part of the load for them? As, for example, in the Sabbath question now so much discussed. It is a false tenderness, not after the pattern of Christ, which will refrain from putting the highest ideals of the Christian life before these perishing ones,—which fears to make known to them the infinite importance of living for eternity, and throwing away all that impedes. Let us see that like Paul, we "shun not to declare to them the whole counsel of God."

In closing, we may note that it was because the Lord saw eternity, as well as that He was so eminently the Man of Prayer, and the Pattern for us as winners of souls. No human standards obscured His vision as to the value of a human soul. He knew the day of judgment was to reveal all things. He knew the terrible importance of bringing every man to the point where he could intelligently choose between life and death. He felt, with His sensitive God-heart, the *burden of souls*. This made his whole life solemn. It is only once recorded of Him that He rejoiced; and that was when the disciples returned with joy from their trial preaching-tour. Jesus bade them rejoice, not that the spirits were subject to them, but rather, because their names were written in heaven. Then He "rejoiced in spirit," thanking the Father who had hid these things from the wise and prudent, and revealed them to babes. It is further significant that in the parables of the ninety-and-nine, the lost sheep, and the lost piece of silver, the finder rejoices, and calls on his friends to rejoice. The father of the prodigal says: "It was meet what we should make merry and be glad." These expressions prepare us for that wonderful Word of Christ: "There is joy in the *presence of the angels* over one sinner that repenteth." The one joy of our Saviour's life while here on earth, then, was to save the lost. The saving of one soul to-day moves the eternal God to a proclamation of joy before the angels. And it must be so, for the grief, the sorrow of His life, was our sin and guilt. It was love for our souls, desire for our life, that led Him to make that atonement for us. Each day, each moment of His life witnessed to the depth of that love. His long nights of prayer, His long days of labor, were filled with this ceaseless hunger for souls. He was sustained by looking forward to the day when He should see of the travail of His soul and be satisfied. He not only wept in sympathy with the

griefs of others; He saw cause for weeping when others did not. How He must have been moved to heart's center with the emotions of His daily life! As, see how He was so moved with compassion toward the multitudes, as sheep without a shepherd, that He gave up His much-needed rest that He might give them the gospel.

While we should stand out against emotionalism in religion, are we not in danger of teaching ourselves not to feel as much as we ought? Many are too prone in these days to put reason forward, and put depth of feeling, enthusiasm or emotion, in the background. It is doubtless true that so soon as self emerges above the horizon of consciousness, the emotion in which we may be indulging is worthless. The curse of our age is self-consciousness; it is that which clamors for poise, control, subduing the emotions. We need to learn of Christ that abandon of emotion, that true giving of the whole self to others, which shall keep alive in us constantly a deep, *painful* desire to win souls from death to life. If this desire is strong within us, it will lead us not only to unremitting endeavor for those about us, but also to more earnest and strong crying out and supplication for them. May the Spirit of Christ dwell in us richly, that we may give ourselves more unreservedly than ever to this Christ-like work of winning back the lost sheep.

Studies in Faith Cure.

BY REV. A. SYDENSTRICKER.

THE old theologians tell us that the day of miracles is past. This is such an easy solution of a confessedly difficult problem that one is a little suspicious of the correctness of the solution. It looks like "begging the question" instead of solving it. We might ask, Why has the age of miracle working passed away? or, Has it, as a matter of fact, passed away?

Since this subject is more and more engaging the attention of Christian people, and since the claims of faith healers is being pressed on us from different quarters and there is constant danger of being misled on a subject of such transcendent interest and of such momentous consequences, it may be well for us to give it a careful study. It is certainly not the part of wisdom to "pooh-pooh" it aside and give it the go-by. It is far safer to examine the subject carefully in the light of present facts and claims and of Scripture teaching and, if possible, to arrive at a safe footing, where we need fear no molestation.

The writer of this paper has for a number of years held himself open to conviction, ready and willing to believe that cures are

wrought by simple prayer and faith whenever the evidence for such cures having been wrought is incontestible. There seems to be no *a priori* reason why miracles cannot be performed now as they were wrought in the first century of the Christian church. But more of this later on in our discussion.

Now it must be premised that the proofs and testimonies that miracles are being wrought must be overwhelming; they must be such as admit of no reasonable doubt, and the examples brought forward for our credence must be such as cannot be explained in any other way than by the direct intervention of divine power; that is to say, the evidence must be of the same character as that on which our faith in the Bible miracles is established. We can and must say to the faith healer, Where is your proof? We must have incontestible evidence, such as cannot be gainsaid or explained away. This is the kind of evidence that the Bible gives for its recorded miracles, and we cannot demand less from the modern claimant to miracle working.

The writer has watched with interest the various accounts of cures claimed to have been performed. It seems to him that these accounts in general have more than one serious defect when compared with the accounts of Bible miracles.

1. The evidence adduced, or the witnesses to these alleged cures by prayer and faith, are not generally, if indeed in any case, such as to produce conviction. Not only is the evidence insufficient in itself; the character of the proof is certainly in very many cases seriously defective, and the faith-cure workers in modern Christendom are generally not themselves persons that inspire us with confidence in their claims. It is generally true that they are woefully erratic in Christian doctrine or practice or in both. The testimonials brought before the public remind one very much of those issued by patent medicine cure-all establishments. Those of our readers who have noticed much of the current literature on faith cure will see that we here put the case very mildly.

2. The limited range of diseases claimed to be cured is a serious defect. Even the most powerful faith healer does not claim to raise the dead; rarely, if ever, to restore a lost limb, or to open a hopelessly blind eye. These are the very cases in which the divine power of our Lord and His apostles was most conspicuously manifested, and these are the very cases in which the faith healer conspicuously fails. Clearly, so far in the history of faith healing, right here is a fatal defect.

3. The cures wrought by the Savior and His apostles were instantaneous and thorough. Not only were the diseases instantly removed, but the sufferer's strength was also immediately restored

to him. He was made "perfectly whole." The helpless paralytic could at once take up his couch and carry it home; the fever stricken mother-in-law could immediately arise and minister to her benefactor. How very different the vast majority, if not all, the faith-cures of to-day. These are almost always gradual, imperfect, and often there are lapses such as show clearly enough that there had been no real cure at all! Here one cannot but notice a wide divergence from Bible miracles.

4. In modern faith-cure there is always required as essential, an absolute and entire surrender to the will of God, that is, as it is explained, a putting away of all known sin. Whenever there is a lapse from this spiritual status the sufferer may be expected to be afflicted again. But it is clear that this spiritual condition, no matter how desirable in itself, was not required as a prerequisite to miraculous cure, either by Christ or by His apostles. All that they demanded was faith, and our Savior never turned away an applicant, neither did He nor the apostles inquire into the spiritual condition of the applicant further than to elicit his faith. Our Savior's words were, "If thou canst believe. All things are possible to him that believeth."

5. A careful examination of the New Testament miracles reveals the fact that, so far as we can gather from the records, the Lord and His apostles healed only those that were recognized as incurable by human skill. If we notice the cases in which maladies are described I think we can safely say that every one of them was considered as incurable by human skill. The general descriptions of the diseases healed would lead us to the same conclusion. They were the lame, the halt, the blind, the lepers, demoniacs, etc.,—all hopelessly beyond the power of human help.

It was when men could not help themselves that divine power was immediately put forth for their help. Man's extremity was God's opportunity. And this has always been His way of working with man, both in providence and in grace. God does not do for man by direct interference what the latter can do through the ordinary means of His providence. It is only when human help fails that we can expect direct intervention of divine help. When, *e.g.*, I am suffering from an attack of malaria and have with me a remedy that I know to be generally effective, what right have I to throw that aside and demand to be cured in a miraculous way? That remedy God has given me in His providence, and if I am healed by it, it is no less the Lord healing me than if He had done it by a direct act of divine power.

The Apostle Paul states the general principle in a particular case when he says: "For if there had been a law given which could

make alive, verily righteousness would have been by the law." What is true of justification is just as true of all God's dealings with us. If He puts a remedy into my hands I feel bound to use that remedy which, with His blessing upon it, brings about the desired result. It is only when available human remedies fail that we have a right to expect immediate help from God in an extraordinary way. Such seems to be the clear teaching of the Word of God on this subject, and this certainly agrees with our reason and common sense.

Not so the modern faith healer. He insists that all healing must be a matter of faith alone, that no medicines whatever must be used. He teaches that the Savior will do for us not only what we cannot do for ourselves and others, but that He will do that which we can in the providence of God ourselves accomplish. Here, then, we would remark, is another very wide divergence between what seems to be the teaching of Scripture and the theory and practice of faith cure.

6. The fundamental doctrine of faith cure—though not explicitly so stated by its advocates—seems to be this: All sickness is the direct result of sin committed by the sufferer. By careful self-examination the sickness can be traced directly to some known sin committed. The process of healing is a very simple one. The sufferer must confess his sin, repent of it, and turn away from it and then ask the Lord to heal the disease; then, if he has the faith, he is healed. Such seems to be the theology which underlies the doctrine of "divine healing" as it is called. It follows then as a matter of course—the very thing that is constantly insisted on—that the use of medicines and the physician are not necessary, if indeed not positively sinful.

Let us now measure this doctrine with Bible teaching and see whether they agree. Now it goes without saying that a very large part of the sickness to which mankind is subject can be traced directly to sinful indulgence and to imprudence. It is also true that when the sick are taken out of unsanitary surroundings, placed in a clean hospital and properly cared for, they get well without the use of drugs; and this is just where the chief benefit of faith-cure establishments doubtless comes from. It may also be safely said that all suffering is nearly or remotely the fruit of sin. "Death," penal suffering "by sin," is the Bible statement of the truth, and we may be sure that in a world where there is absolutely no sin there is also no suffering.

Admitting all this, it still cannot be asserted that every case of illness is to be attributed directly to sin, or even carelessness in the sufferer. Both Scripture and experience contradict it at many

points. That the most godly persons are the freest from sickness is notoriously not true. The best of Christ's followers are very often the greatest sufferers. The Bible gives us Job as a typical example. The most remarkable fact about this good man perhaps was that his afflictions came through no sin or fault of his own. God's own testimony of Job is that "there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil." Even in his severest sufferings Job "sinned not with his lips," though his afflictions came, as far as he could see, entirely without any cause.

When our Lord and His disciples met the man blind from his birth the disciples at once began to inquire for whose sin this affliction had been sent upon him. The Savior answered, "Neither hath this man sinned nor his parents;" the affliction was sent for a very different purpose. But it is not necessary to multiply examples to prove a fact that is so clear to all.

7. If all sickness can be healed by prayer and faith, it is not easy to explain why Paul left Trophimus at Miletum sick. Why did he not heal him and take him along on his journey? Nor can it be accounted for why Paul advised Timothy to "take a little wine for his stomach's sake and for his often infirmities." Why did he not advise Timothy to repent of and confess the sin that had brought on the infirmity and look to the Lord to heal the sickness? Furthermore, it is entirely unaccountable why Paul himself should have suffered from "an infirmity in the flesh," a "thorn in the flesh," for which he "besought the Lord thrice" that it might be removed. In the Lord's answer he gives not the least intimation that the affliction came on account of some sin that Paul was still cherishing. Paul himself tells us that the infirmity was disciplinary. It was sent, not because he had sinned, but to keep him from sin, "lest he should be exalted above measure."

Again. If the teaching about faith cure had held as important a place in the minds and writings of the apostles as it holds among modern faith healers, it is entirely unaccountable why they did not say more about it. Why in all of Paul's thirteen epistles does he never once refer to it?

8. This leads us to another point in our examination of the subject in hand. The advocates of faith-healing make a distinction in the "gifts" originally granted to the church, which seems to be unauthorized in the Word of God. Healing the sick, "speaking with tongues," casting out demons, raising the dead, etc., were all classed together in the teaching and practice of the apostles. If they could do one of these they could do all. Why now should the healing of the sick be singled out from the rest of

these gifts and insisted on while the others are practically ignored? Is it because these others are confessedly beyond our power? But if it be "divine" healing, if it is the Lord healing in answer to prayer, why may we not expect Him to grant the other gifts as well as He actually did in the apostolic church? Are we not overlooking the important statement of Paul when he says: "But all these" (gifts) "worketh the one and the same spirit, dividing to each severally even as He will." That is to say, these gifts and these miracles wrought were never at any time the "order of the day." They were never the common property of all believers. Nor was there, so far as we know, even a time when the gift of healing was exercised alone while the others were withheld. The gifts were the peculiar property of the Holy Spirit, and He granted or withheld them according to His own will.

It is true that the Savior in giving His last commission to the apostles, promised these powers to "him that believeth"—to all believers, but this promise must be interpreted in the light of its subsequent actual fulfillment. Where in the history of the apostolic church have we any account that all believers in common ever exercised all or any one of these gifts? A parallel is seen in the promise that after the outpouring of the Holy Spirit "sons and daughters," "bondmen and bondmaidens shall prophesy." In the actual fulfillment of this promise, though all were "filled with the Holy Spirit," when it came to prophesying, that is, "speaking for God" in public, we are distinctly told that "Peter, with the eleven, lifted up his voice and spoke forth unto the multitudes assembled." The Lord knows how to fulfill His own promises, and He certainly has the right to grant or withhold when and where and how He pleases.

9. From what we have already said, it will appear that faith-healing as now taught seems to be entirely and radically different from the working of miracles recorded in the Bible both in theory and practice. Of course the attempt is made to found it on Bible teaching, but so it is with almost every religious *ism* in Christendom.

10. There certainly seems to be a misinterpretation of the promises in the Bible referring to temporal blessings, especially as to healing the sick. The advocate of divine healing teaches us that we may claim immunity from all sickness during life, if not from death itself. That is, we may here and now enjoy the full temporal, or physical, blessings promised in the gospel.

But the Bible unmistakably teaches that in this life, as to spiritual blessings, we receive and enjoy only an "earnest," a foretaste, a pledge of what is to come. But according to the faith-healer's

own showing. freedom from sickness is dependent on and follows from freedom from sin. Now let us put the question, Since we receive and enjoy only a foretaste of spiritual blessing in this life, can we expect to come into the full possession of bodily good at this time? Can we expect any more than a foretaste of these? Can we look for the full crop of fruit so long as the tree is yet so far from being fully grown? Since the physical good is dependent on and follows the spiritual, can we expect perfection in the former when confessedly we have it not in the latter, nor even hope to have it now?

From considerations like those presented above, it would seem that we ought to be wary of this "new teaching" till the evidence is such as to command our credence.

But now laying aside all those cases of human suffering that medical treatment can remove, and laying aside the whole faith-cure theory and practice as now taught and worked, the question still recurs, Have we a right to expect direct intervention of divine power when and where human help fails? For the sake of clearness in the discussion of this question, it may be found convenient to class the miracles of the New Testament under two divisions. One division includes those that were wrought especially as "signs" to prove the truth of the gospel. The other includes those that were mere "miracles of mercy," which were not wrought primarily to establish the claims of the new revelation. Many of the recorded miracles have both of these features, while others have only one of them. We know, *e.g.*, that the Savior on more than one occasion healed the sick where He enjoined strict silence as to the promulgation of the miracle. In more than one instance compassion for the suffering was the ruling motive that led Him to exercise divine power.

Now we may ask the question, Since there was in the time of the Savior and His apostles the need for the display of divine power in both these directions, to show both signs and mercy, does that need exist at the present time? Do the miracles wrought and recorded at that time suffice for this time, so long and so far separated from that time? Let us cite an example by no means hypothetical. The believers in the city of Corinth, only a few tens of years after the Savior's ascension to heaven, claimed, and the Apostle Paul acknowledged the necessity of the "signs of an apostle" being wrought among them. Paul said with reference to at least one or two classes of the miracles wrought at that time and place: "Tongues are for a sign, not to them that believe, but to the unbelieving; but prophesying is for a sign, not to the unbelieving, but to them that believe." It might be asked, Would not a simple recital

of the miracles wrought by the Lord have been sufficient? What need was there for any further manifestation of divine power? But the apostle and the believers in Corinth did not think thus. They were favored with miracles wrought in their sight. They did not need to depend solely on the testimony of others, even though that testimony was that of an apostle and eye-witness of the Lord's resurrection.

Now we will put another question. Since the hearers of the gospel in Corinth, during the life-time of the apostles, so soon after the Savior's resurrection and ascension, and separated only a few hundreds of miles from the land that had witnessed His wonderful works of power and mercy—since they, so favorably situated, yet had need of the evidence of miracles wrought among them, do not the modern Chinese, for example, living more than eighteen hundred years after that time, removed thousands of miles away from the place where the Savior wrought His miracles, and so different in mental make-up and training—do not they, too, need and need much more the evidence of "signs wrought among them?" Are the miracles that were performed at that remote time and place convincing to the minds of the heathen Chinese to-day? Do they believe the testimony of the foreigner when he recounts these miracles? Could we exchange places with the Chinese and listen to his recital of them, would we believe them? But these and like questions are more easily asked than answered. We may safely say, in general, that if any people, at any time or place in any age of the world, apparently needed proofs of a divine power wrought among them, those people are the stolid, phlegmatic Chinese. And we suppose that almost every missionary may be ready to say the same thing with reference to the people among whom he labors.

We may now perhaps venture a step farther and say, since, as we can see it, there is here in China such a great need for the "signs of an apostle wrought among them," have we on any condition a right to expect, to hope for, to pray for, miraculous power? We shall attempt no direct answer to this question. Let us read again the commission as given in the gospel of Mark. And He said unto them: "Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. And these signs shall follow them that believe; in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them, and they shall lay their hands on the sick, and they shall recover."

It will be said of course that the last part of this chapter in Mark is not genuine, that it was added by a later hand. To this we reply, Suppose it was not written by Mark, but added by a later hand, does this destroy its inspiration? But even if it be not inspired, it states what actually took place during the preaching of the apostles, and so it is true as to fact whether inspired or not. What is related as promised here by the ascending Lord is just what took place after His ascension. It is necessary only to state further in connection with what is promised here that there is no limit defined as to either time or place. The promise is as general and as wide as the preaching and the believing of the gospel.

It may be said also that medical skill as now shown among heathen people by Christian physicians, obviates the need of miraculous intervention. One need only remark that while the medical profession may have reason to be proud of its advancements and successes, it has equally good reason to be humbled at the many failures that constantly occur, the many premature deaths, the fatal mistakes in diagnosis of diseases, and the heart-rending bereavements that come to so many homes in spite of all that medicine can do.

A word or two with reference to one or two favorite passages that the advocates of faith-healing always use, ought to be added. The first occurs in Jas. v. 13-15. This passage is the stronghold of the faith-healer, and no one who studies the passage will admit that it is easy of interpretation. But before we conclude that it of course teaches healing by faith without the use of medicine let us take the following points into consideration:—

1. We may well ask, Is it safe to build on *one single passage* of Scripture a doctrine of such wide application and on which so much depends? We may confidently answer, No, if there is any other legitimate way of interpreting the passage.

2. The great body of Christians from the early ages of the church down to the present have not understood the passage as the advocate of faith-healing understands it, nor have they literally obeyed the injunction here given.


3. We must repeat what has already been said at the outset, Where is the evidence, clear and incontestible, that cures are now being performed by anointing with oil and prayer? Not a few sick are being thus treated, but who is healed thereby? Again, not only should we expect that a few are healed in this way, but we ought to see this way of dealing with sick believers generally if not universally effective. We wait for evidence.

4. Another favorite passage is Matt. viii. 17, "He himself took our infirmities and bore our sicknesses," quoted by the evangelist

from Isa. liii. 4. Our Saviour is here spoken of as bearing our sicknesses just as in many places He is spoken of as bearing our sins and our guilt and taking them away, and we have not the remotest doubt that when His work of putting away sin shall have been completed, sickness and all other results of sin shall, too, have become things of the past. As we have already intimated above we cannot expect entire immunity from sickness so long as there is sin in us and so long as we live in an environment of sin.

We conclude this discussion by saying that the power to work miracles is promised; their need is apparent, real, and great, so far as we can see, and no one now seems to have the power in exercise, but that the reason why the power is withheld we are unable to give.

A Chinese Dives and Lazarus.

 CERTAIN man rich in houses, lands, and servants, was fond of fine clothes, but dressed himself more and more meanly as his wealth increased, lest the robbers should take notice and come to attack him. His food was vegetarian and simple, because he could save money and accumulate merit at the same time.

A beggar covered with sores, and alive with vermin, lay at his gate and fed on a pittance of cold rice from the rich man's kitchen.

The street dogs respected the beggar, because he had a loud voice and a long stick.

When winter came on the rich man reluctantly allowed the beggar to come inside his gate and lie on a pile of straw with some cast-off garments for covering. The rich man's compassion grew only so fast as his store of merit was applauded.

The beggar accepted all that was offered, as a matter of course, and secretly appropriated all he could lay hands on. In the course of time the beggar died, and his body was buried at the rich man's expense. When the beggar's distant and hitherto unsympathetic kinsmen heard about it, they came in crowds and demanded hush money from the rich man for *murdering* their poor unfortunate relative. The rich man seeing how fierce they were, and fearing that the magistrate would pronounce against him without a heavy bribe, paid the crowd one-half of what they asked and took a receipt in full.

The beggar's soul went to the cold and hungry department for the dead, and shivered there indefinitely with a multitude of other impecunious spirits.

Finally the rich man sickened, took very little medicine, but paid large physician's fees and died.

His funeral lasted two months, and cost two thousand strings of cash. His grave was made of granite, and cost ten thousand ounces of silver.

His soul went to the hall of happiness and plenty and stayed there as long as his male descendants offer the annual ancestral sacrifices.

Moral.—Riches bring happiness both here and hereafter, while poverty is the worst of sins !

Educational Department.

REV. E. T. WILLIAMS, M.A., *Editor.*

Published in the interests of the "Educational Association of China."

The Report of the Committee on Transliteration.

WE are glad to note that the Report of the Committee on Terminology of the Educational Association of China has at last been printed. It contains the list of characters which it has been proposed to use in representing Western names in Chinese and two lists of words so transliterated—one the biographical names in Sheffield's Universal History and the other the geographical names from Chapin's Geography. The book fills or partially fills a long-felt want. As we all know, the greatest confusion exists in the transliteration of Western proper names. When there is no authority in Israel "every man does that which is right in his own eyes." In this matter he could not very well have done otherwise, since few lists have been printed, and those which were published represented individual opinions only.

The Committee of the Educational Association does not claim to possess authority, but as it represents the Association, which contains all the prominent educators in China, and especially since the report was approved by the Association at its last meeting, it is perhaps not too much to hope that all translators hereafter will

consent to use the list of characters recommended, and that names already transliterated in accordance with other systems will be gradually revised, except in the case of those which are already well known and widely used. Those who are engaged in translating will confer a favor upon the committee and upon their fellow-workers by sending to the chairman of the committee lists of those proper names which they are transliterating. A good biographical and geographical vocabulary is a sore need. This report furnishes us with a good beginning, but it is necessarily, of course, far from complete.

A Word to Teachers.

THE Educational Department of the RECORDER was established by the Educational Association of China in the belief that it was needed for the interchange of opinions upon the many problems connected with the work of Western education in China. It was hoped that the teachers engaged in this work would avail themselves of the opportunity thus offered to express their views and to give their fellows the benefit of their experience and observation. The present editor took over the care of the department under the impression that there would be no lack of contributions, inasmuch as there is certainly no lack of themes that demand consideration. But he is not himself engaged in school work, and feels that these interesting and important subjects should be discussed by those who have had practical acquaintance with them. So far he has been greatly disappointed. The hundreds of educators in China, most of whom presumably read the RECORDER, apparently take little or no interest in the department. We say "apparently," for we feel sure they are deeply interested in their work, but probably feel too much pressed for time to undertake to bring the results of their experience to the attention of others through the medium of this department. One waits upon another, too, as sometimes happens in a prayer meeting, and as the prayer meeting in such a case is a drag, so the Educational Department under these circumstances is of little value. We appeal to the ladies and gentleman who are busy with this great work to pause a few moments now and then, just long enough to pen a brief report of their work, or express their latest conclusions on some of the great questions connected with their school work which they are compelled to face and answer in a very practical way day by day. Surely the last word has not yet been said upon, "Courses of Study," "Text Books," "Discipline," "Manual Training,"

"Self-support," or "English in Mission Schools," or the more general themes of the "Relation of the New Learning to the State," "The New Learning and Social Reforms," "Religion in the School," and "The Place of Science in Mission Schools." Upon these or any other living topics the editor will be pleased to receive contributions.

A Public School for Chinese in Shanghai.

WE are glad to be able to report that the rate-payers of Shanghai, at their annual meeting recently held, decided to authorize the Council to establish a public school for Chinese children in the Settlements.

The plan was proposed originally by a committee of the Society for the Diffusion of Christian and General Knowledge, consisting of Revs. T. Richard, F. L. H. Pott, and J. C. Ferguson. A number of Chinese gentlemen agreed to subscribe Tls. 30,000 for the erection of buildings, and the Council was asked to grant a piece of land and an annual appropriation of Tls. 5,000 for expenses, particularly for the salaries of a head master and one assistant. This the Council recommended the rate-payers to do, and a majority of the latter gave their votes in favor of it.

Some considerable discussion was aroused through the daily papers, much of which was based upon a misapprehension of the character of the school.

The details are yet to be worked out by the Council, and we have no doubt that in the end the school will prove to be a great boon to the Chinese residents and that the slight cost to the foreign tax-payers will be more than compensated by the improvement which will result in the relations between Europeans and natives and by the beneficial influence which such a school cannot but exert upon the whole empire. The present reactionary policy of the government is based upon the fear that Western education means disloyalty to the dynasty. That such a fear is altogether unfounded needs no demonstration, and we have no doubt that this will be made clear in time and a more progressive policy adopted. The effect of this new movement on the part of the Shanghai community will greatly aid, as we believe, in bringing about this desirable change.

It is too early to ask that free education be provided for all Chinese children in the Settlements, but the step taken is a long one in the right direction.

Correspondence.

WORK IN KIRIN.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Through reading the summary of results as reported by Rev. D. W. Nichols, of the Nanchang district in Kiang-si, which you present in your December issue, it has occurred to me to make a similar summary for the work in the Kirin district (Manchuria) during the same period—1896-99. This I do out of no feeling of rivalry, but rather to join my voice to many in thanksgiving to God for the marvelous things He is doing in widely separated sections of this vast Chinese empire.

1896. Members...	12.	Probationers	10
1899. " "	467.	" "	380
1896. Contributed for all purposes,	None		
1899. " " "	"	"	\$1,250.00

The total contributions for 1899, as given above, are entirely raised by the native church, and do not include donations to the hospital, whether from natives or foreigners.

These figures of course only refer to one district of the Manchurian church, the total membership of which at this moment can hardly be much below 20,000. Of almost any mission district in Manchuria similar details of rapid growth might be given. May the great Captain guide His own bark among the many shoals which surround it.

ALEX. R. CRAWFORD.

THE CHINESE CHRISTIAN ADVOCATE,
FOOCHOW.

To the Editor of

"THE CHINESE RECORDER."

DEAR BROTHER: In your valued magazine for February, 1900, you make certain statements which

are unintentionally incorrect and which I desire to answer.

On page 105 you say: "During the past month we have received two specimen numbers—one from Foochow and one from Shanghai—of new papers or magazines for the Chinese, both to be published monthly. The one from Foochow is called the *Hwa Mei Pao*, or Chinese Christian Advocate, and the one from Shanghai the *Kiao Pao*, or Christian Advocate. Both are well edited; the former by Rev. M. C. Wilcox, assisted by Rev. Uong De-gi, and the latter by Dr. Y. J. Allen. Both contain a variety of useful information, and as such are to be welcomed. We confess to a feeling of regret, however, in seeing that both are in the interests of a denomination, confessedly so."

So far as I am personally concerned I want to thank you for your appreciative words and for the kind spirit in which your well-meant criticism is expressed. But you are in error when you speak of the Chinese Christian Advocate as a new publication, though your mistake was doubtless due to the fact that the volume of the specimen number was inadvertently omitted.

The Chinese Christian Advocate is a successor to the Fuhkien Christian Advocate and the Central China Christian Advocate. How long the latter paper had been in existence I do not know, but when I joined the Foochow Methodist Episcopal Mission nearly seventeen years ago the former had already been published eight years, its editors being chosen from among the members of this Mission.

Two years ago at its first meeting—held in Shanghai—the Central Conference, representing the Mis-

sions and three conferences of the Methodist Episcopal Church in China, became responsible for the continuance and management of the Fuhkien Christian Advocate, the name of which was changed to its present form. Rev. G. B. Smyth, D.D., who for seven or eight years had been in charge of the Advocate at Foochow, was then chosen editor of the Chinese Christian Advocate, the present incumbent having been chosen by the same body at Shanghai last November.

During all the years I have known anything about this paper—whether under its present or its former name—its scope and appearance have remained substantially the same, except that it has been enlarged from time to time to meet new demands. Articles and news from missionaries and native workers of every name and place have always been welcomed, and, so far as myself or any of my fellow-workers are aware, this is the first time it has been hinted that the paper is published “in the interests of a denomination.”

The paper is *technically* denominational, because the Methodist Episcopal Church has for a quarter of a century been financially and in every other way responsible for its existence, but that it is denominational in the usual sense of that word, is incorrect. On the other hand, it adheres to the “Open Door Policy,” as the following quotations from the circular sent out

with the specimen number will show:—

“This paper seeks to promote the religious and educational interests of Protestant missions in general and at the same time to win the goodwill and adhesion to Christianity of those who are now strangers to its saving benefits.” Can the RECORDER present a broader platform?

The circular also says: “In addition to various articles, etc., THE ADVOCATE will hereafter contain departments devoted to the Sunday School, the Christian Endeavor Society, and the Epworth League, each being under a special editor.” I may remark here that the Christian Endeavor Department is edited by Miss Emily S. Hartwell, a missionary of the American Board Society. The fact also that more than forty-two per cent. of our subscribers are non-Methodist, shows that the paper is not run on denominational lines.

As to the attitude of the present editor of the paper in reference to this matter I feel that I can humbly and safely leave the question to my fellow-workers of the various missions as I have constantly sought to emphasize the importance of practical Christian unity, such as that described by Rev. Charles Hartwell in the February RECORDER.

Yours fraternally,

M. C. WILCOX.

Our Book Table.

Village Life in China, by Arthur H. Smith, D.D. Pp. 360. Fleming H. Revell Company. \$1.00; to missionaries, \$3.00. Presbyterian Mission Press and Mr. E. Evans.

In the “Foreword” we are told that “China was never so much in the world’s thought as to-day, nor is there any apparent likelihood that

the position of this empire will be less conspicuous at the opening of the twentieth century. Whatever helps to a better understanding of the Chinese people, is an aid to the comprehension of the Chinese problem. To that end this volume is intended as a humble contribution.”

From known facts concerning India Mr. Smith draws the comparative supposition that there are two million villages in China in which three-fourths of its population reside. As he assigns himself the task of answering the questions, "What are those incomputable millions of human beings thinking about? What is the quality of the life which they live? What is its content and scope?" he may well style his book "A Study in Sociology."

Those who have lived longest in China can perhaps best appreciate the difficulties and the *unendingness* of this study.

How true it is that the "oldest resident" is still a student with China as his text-book, and that no matter how much he has learned there is always "just as much as ever that he has never heard of before." But the author brings to this study years of painstaking observation of, as well as an everyday intimacy with, this people, and is able to guide others in their study of them.

The volume is divided into three parts—the first containing twenty-one chapters describing "The Village, its institutions, usages, and public characters;" the second, in five chapters dealing with "The family life of the village;" and the third, aiming to answer the question, "What can Christianity do for China?" These, with a concise glossary, a well prepared index, thirty or more good illustrations, and attractive binding in red, white, and gold, make up the volume before us.

Though it has the somewhat local coloring of the northern districts, this book is, on the whole, a very realistic picture of Chinese life as it is lived. The chapters are sprinkled with many a bit of humor, but one class of readers will be conscious of a certain painful recoil as they read

them. They experienced the same sensation years ago when reading "Chinese Characteristics." Is it that the descriptions are truer to the life than we wish they were? Is it that, after long lives given to work among this people, we love them, so that we do not like to see their weaknesses laid bare before the world? Take for instance the chapter on the Village School. Alas, as we read we *see* that luckless boy running in and out among the hills barefoot and blindfolded, with the dense fog mercilessly closing in about him. We *see* his pursuer with his long ox whip, and we know, alas, that "the boy is father to the man." This boy in the fog is China itself in miniature.

Mr. Smith says hundreds of thousands of pupils leave school knowing very little about the Chinese language, and "much of what they do know is wrong." Alas, *we* know how millions of them are leaving the school of life, having learned little of its best lessons, and a large part of that is "wrong" also.

The many people who are really interested in China will find this volume a pair of excellent spectacles with which to look into the life of this people, and God's people everywhere who long to have the Chinese become God's people, too, and who realize that the reception of the gospel is the one "something" that China needs, can rejoice that this good tidings is being told and is being received to-day. It will surely make the Chinaman a "new man." It will sanctify, ennoble, and dignify every condition of even poor lost China. The book is good enough to ask busy workers to read it all, and cannot we who read, shorten by our faith and prayer and work the eight hundred years of which Mr. Smith writes on page 351?

If we *can*, let us see that we *do*.

Transactions of the Asiatic Society of Japan. Vol. XXVII. Part 1. Contents: A. Ancient Japanese Rituals, B. Note on Long-tailed Breed of Fowls in Tosa.

The description of ancient Shinto ritual is interesting as showing that the ancient Japanese considered some ceremonies needed to *purify and free from sins*, pollutions, and calamities. But the details are intelligible only to specialists in Japanese.

Medical Missionary Society in China, Canton. Sixty-first Annual Report. Drs. Reed, Swan, and Fulton:

The following points of interest are noted:—

(1.) Dr. J. G. Kerr, the veteran missionary doctor, who so long and faithfully served the Society, has resigned his position.

(2.) Chinese friends subscribed \$750.00 for the purchase of an X-ray outfit.

(3.) Out-patients, 25,340; in-patients 1,760; surgical cases, 1,884; deaths in hospital, 86. Beri-beri is common.

(4.) The hospital keeps up its extraordinary and world-wide fame for lithotomies and litholapaxies. Fifty-two cases reported.

(5.) The Society is also a publisher of nineteen different medical works.

(6.) Amongst the contributors are the Viceroy, the Governor, the Hoppo, the Salt Commissioner, Provincial Treasurer, Lieut.-Governor, Provincial Judge, Grain Commissioner. These doubtless agree with Li Hung-chang's opinion that the Chinese can look after their souls, but not their bodies.

Second Session of M. E. Central Conference, held at Shanghai November 15th-18th, 1899, consisting of five different local Conferences.

(1.) The first steps towards establishing a Methodist publishing house in Shanghai were taken.

(2.) A memorial was presented for the General Conference to establish a resident bishop for four years, instead of present system.

(3.) A committee was appointed to prepare a Methodist hymn-book in Mandarin.

(4.) The *Chinese Christian Advocate*, the organ of the Methodists, now printed in Foochow, reports an annual deficit of \$350.00.

(5.) In literary work, Rev. Jas. Jackson's Commentaries are commended, and he is requested to complete the whole Bible.

(6.) We notice in the Courses of Study the names of several books which deserve more than their present denominational use, viz., How to win Souls (Miss Sites), Drummond's Greatest Thing in the World, Life of Wesley, Murray on Humility. Why are not these published by the great Tract Societies?

(7.) Members, native, in the five Conferences, 12,536; baptisms, 2,104; Sunday School scholars, 11,961; contributions, \$24,490.95; pages printed, 24,620,060.

Annual Report of the Chinese Tract Society, 1899.

Annual Report of Central China Religious Tract Society, 1899.

The first of these Societies is now in its 21st year and the second in its 24th year. The first issued 5,042,858 pages, a million more than the previous year. Somehow the *coup d'état* did not lessen the output. The second Society issued 1,209,647 pages only, a decrease of about 250,000, which is partly accounted for by this Society's swarming off a fresh hive in the shape of the West China Religious Tract Society, necessitated by the clamant demands of the growing Western work, which lack of communication forbids distant presses from fully and promptly supplying.

These Tract Societies provide the three Bible Societies working in

China with those *Introductions* to the reading of the Scripture which were so loudly called for at the Conference of 1890. The American Society used 12,000, the British and Foreign 100,000, and the Scottish Society 526,310. These aids to the understanding of the Scriptures should increase the power of the Societies an hundred-fold.

Most of the new publications have been noticed in the *RECORDER*, but we subjoin a list:—

By the Shanghai Society.—Conference Commentary, 3 vols.; Short Sermons by Native Preachers, 3 vols.

By the Hankow Society.—Daily text for every day in the year; Resurrection of the Lord, by Dr. John; Messianic Prophecy, by Mrs. Elwin, Shanghai; Romans, by J. Jackson (in press).

One wonders why Mrs. Elwin had to go to Hankow to bring out her work. The Commentary on Romans makes the fourth on that book, which seems a favorite. One of the speakers at the annual meeting made two noteworthy remarks: 1. The need of good Christian biography. 2. The absence of several names of senior missionaries from the list of authors. Certainly the actual bulk of the Tract Societies' separate works is exceedingly surprising in its smallness to all except those who have made a complete collection of the issues.

華英字典. Seven volumes. A Dictionary of the English and Chinese Language, with the merchant and Mandarin pronunciation, by Rev. J. W. Lobscheid. Revised by F. Kingsell. Published by Kingsell & Co., Yokohama. Yen 6.00, or about \$6.45 Mex. Pp. 1,145. Demy 4to.

During a recent sojourn in Japan the writer, in reply to some enquiries, had recommended to him Lobscheid's dictionary, a recommendation which he received with surprise, owing to an old acquaintance with the scorn that had been poured on Lobscheid's dic-

tionary in China, and specially in the columns of one of the leading Reviews. However he repaired to the publishers of the new and revised work, asked for a copy, and there and then on the spot tested it by looking up some English terms for which it is notably difficult to find suitable Chinese renderings. The result was satisfactory; a copy was bought, and has been in constant use for two months, practically excluding the need of ever referring to Doolittle or Kwong Ki-chiu, it being almost always found to excel them as regards general vocabulary, i.e., excluding the special matters dealt with by Doolittle in Pt. III. In cases where it turns out defective it even then very often gives a valuable clue to pursuing the further search for the right expression in the pages of Giles and Williams, or with one's teacher.

The various senses and uses of the English words seem very well treated on the whole, and appear to have been done by a fairly competent hand, and I should say the man who felt himself independent of such a book would require to be a scholar of a high order and gifted with a phenomenal memory.

Of course it is a far more advanced book than Doolittle, and I should say not at all so suitable for a man in his first or second year, rather for those who are "beginning to feel the pull" on their powers of expression.

The appendix contains over seventy pages of letter-forms, social and commercial; drafts, cheques, lists of precedence, and what not, in English and Chinese.

This new edition is made by Mr. F. Kingsell, a Chinese naturalized British subject; his Chinese name being 馮鏡如, and the address of the publishers is 53 Settlement, Yokohama.

This critique of the book is based on the writer's own personal

experience which led him to feel that he could not keep back information so very likely to be of use to his fellow-workers and so little likely to come before them unless in this way.

Hoping these remarks may escape the ire of those who have lashed poor Lobscheid's ghost in the past, I commend the book to all who seek and need such help, despite its necessary imperfections.

A. G. JONES.

Moody's Anecdotes, Illustrations, Incidents, The Latest and only Authorized Collection By D. L. Moody. Fleming H. Revell Co. Pp. 126.

One is surprised to find what a newspaper currency many of these stories have gained through being minted with Mr. Moody's stamp upon them. Many of them are derived from the author's personal experience, others have been picked up from any available source, and some, like the bagpipe story of the siege of Lucknow, are unauthentic, or at least unauthenticated. But that does not interfere with their effective use. It is not at all unlikely that he who picks up the book for a few moments reading may find himself repeating two or three of the anecdotes in a Bible-class the next day. Cloth, 30 cents; paper, 15 cents.

The Sky Pilot: A Tale of the Foot-hills. By Ralph Connor, author of "Black Rock." Fleming H. Revell Co. 1899. Pp. 300. \$1.25.

Not since the days of "Beside the Bonnie Brier Bush" has a tale so sweet and strong come within our way. Like that inimitable masterpiece, it is racy with the native products of the soil, and a soil hitherto but little cultivated. The author's previous story—"Black Rock"—has not fallen under our notice, but the present volume is quite sufficient to make the reputation of the most unknown writer, who is morally certain to be heard from again and

again. The number of copies sold will probably be somewhat limited in China, at least, for the reason that every one who reads it will insist upon lending it to all his friends, so that each copy will be made to do the work of ten. All Canadians will want to see it, because it will remind them of what they know, and all who are not so fortunate as to be Canadians, will desire to follow it to the close to see what certain aspects of frontier life are as described by one who evidently is to the manner born.

The Apostle of the North—Rev. James Evans. By Rev. Egerton R. Young, author of "On the Indian Trail," "By Canoe and Dog-Train," etc. Fleming H. Revell Co. \$1.25. Pp. 262. Illustrated.

The author of this biography of a distinguished pioneer of missions to the Indians in Canada, has himself had large experience of the kind of life here described, and has written fully regarding it in his previous works; some of the details given in this volume are also to be found. James Evans was a remarkable exemplification of the general rule that the men whom the Lord calls to begin important missionary undertaking are superior to any who come after them. Evans' invention of the Indian alphabet of syllables would have brought him fame on a large scale in a later generation, but as it was it does not seem to have attracted anything like the attention which one would have expected. The materials for the memoir are somewhat scanty, but pieced out by the ample knowledge of Mr. Young they make a tale of almost unequalled pathos, not only in the heroic and almost incredible labors undergone, but in the tragic conclusion of so great a life so worthily spent. To an inhabitant of China perhaps the most interesting item in the book is

the incidental information that one hundred and twenty rabbit skins make the warmest robe beneath which man can sleep, and that Indians will perspire under one of them, even when the thermometer registers forty degrees below zero. With the illimitable numbers of rabbits—or hares—in Northern China, it ought to be possible to provide bedding for a part at least of the population, which should be more satisfactory than the scanty supply at present available. The book is well illustrated, but is grievously defective in being destitute of a map. There are superfluous typographical errors on pages 77 and 157.

Nineteen Centuries of Missions. A Hand-book primarily prepared for Young People. By Mrs. William W. Scudder. With an Introduction by Rev. F. E. Clark, D.D. Fleming H. Revell Co. 1899. Pp. 250. \$1.00. (With the preceding, to be obtained of Mr. Edward Evans).

This is another in the rapidly growing series of works intended to aid in the important work of putting the outline facts of the history of missions before the increasing army of young people willing and even eager to be taught. The history is divided into the five periods of The Apostolic, The Early Church, The Church of the Middle Ages, Missions during the Rise and Progress of the Reformation, and Nineteenth Century Missions. The plan is to put in a few sentences, often covering only two or three pages, some

salient events and outlines of a period or a part of it, followed by several questions upon what has been thus set forth, with a view to use as a text-book. One's first impression is that it is absolutely hopeless to deal say with the period from the year 100 to 800 in the compass of about eight small pages. The space at disposal is so minute that the effect must, to a great extent, be that of a charcoal sketch. Yet this feeling diminishes when the book is consecutively perused as a whole, the general effect to give a fair sketch of the moral and spiritual progress of many ages and climes. Every reader will perceive gaps which might have been filled, but perhaps two hundred pages could not have been better used than the author has utilized them and as the Chinese aphorism runs, "Feeding a person less than a full meal is at least better than burying him alive." With this volume may be profitably consulted the one issued by the same firm, reviewed in these columns a few months ago—"Missionary Expansion Since the Reformation"—which is at once narrower and broader than this; each being useful in its way. The author is much too economical in the use of capital letters and inconsistent as well; sometimes writing American Board, e.g., but usually 'American board,' which is quite unexampled and undesirable. There is a deadly misprint on page 124.

A. H. S.

Editorial Comment.

THE arrival of Dr. and Mrs. F. E. Clark in China brings prominently to the front again the subject of Christian Endeavor work in China, and the Convention in Foochow, at which they expect to be present, will doubt-

less give a new impetus to, and interest in, the work. Probably there are still not a few who think that the time has not yet arrived for the introduction and organization of Societies in connection with their work, and

while this may be true in some cases, yet doubtless the reverse is true in more cases than is wot of. It will be a matter of surprise to many to find, after the Convention in Foochow, how many Societies are already organized and in good working order, and many of them in places where it would have been supposed, *a priori*, that the field was not yet ready. Of course a Christain Endeavor Society, like many another good institution, will not grow and thrive of itself. It will require a guiding hand, constant watching, and wise directing. But, with judicious care and oversight, it is wonderful what such organizations may be made to effect in the life of a church. Endeavor has wonderful developing power, and it is just this that the infant church in China needs. Work for everybody, and everybody at work. All our converts, for the most part, are "Young People" in the sense of having been recently born into the kingdom, and there is no good reason why what has worked so well in America and England should not accomplish most happy results in China.

BUT there is always one danger in Endeavor Societies, and that is that a number of committees will be appointed and then left to themselves, which will usually result in their having a name only and no practical good be accomplished, but harm rather. These committees will need to be shown how to work, and then when rightly instructed and operated there is no reason why they should not become most efficient helpers in the work of the church.

DOUBTLESS the Convention in Foochow will give a great fillip to the work in that region, but throughout China something more is wanted, and we are convinced that what is needed is a General Secretary, just as the Y. M. C. A. already have five for their work, who shall devote himself exclusively to preparing and disseminating literature, visiting the fields, and arousing the interest of the missionaries. We trust the United Society in the United States will see their way to send such an one and that the right man may be found for the place. In no other way, it seems to us, can the Endeavor work be adequately inaugurated in China.

THE insane policy of the Empress-Dowager in wilfully harboring the Boxers in the north of China, is likely to lead to serious complications. As we go to press there is a gathering of foreign men-of-war in the north, but just what it portends is not definitely known. It is evident, however, that matters cannot long continue as they are. It is more than native converts, more than missionaries that must suffer and be driven out. A fire is likely to be kindled that not all the astuteness of the Empress-Dowager will be able to quench.

THERE is no question but that medical missions have been a great help in the work of evangelizing China, not alone in opening up new fields, breaking down prejudice, and preparing the way otherwise, but also in direct results in conversions. And when a medical missionary is also a consecrated Christian,

such as Mackenzie of Tientsin for example, there is no measuring the amount of good he may do.

* * *

WE should like to call the attention of the clerical missionary body to the words of the editor of the *Medical Missionary Journal* in its last (April) issue. Under the caption "Hospital Converts," he says: "If our clerical friends will kindly note cases of discharged hospital patients who prove to have received their first religious impressions while under treatment, and also cases in which such patients have formed the nuclei of bands of Christians, and will report them to the medical men under whose care the patients have been, they will do much toward brightening the lives of their medical co-workers in China." This is certainly a very reasonable request, and we trust will be made a note of. The editor further says: "No doubt most of us feel that our medical work is well worth doing for its immediate tangible results in the

way of relieving suffering and healing disease, and this is a great comfort when tempted to indulge in pessimistic thoughts about the general results; but at the same time, what a joy it is when we can see patients lifted up to a higher moral plane and led to a knowledge of Christ while under treatment in hospital."

* * *

THE Editor also remarks that he has been surprised to find that over one hundred of the medical missionaries of China are not subscribers to that Journal! A distinct loss, we should say, on their part, and one which they would do well to rectify at once. And indeed others than medical men might peruse the pages of this last number with profit, and we suggest that others than medical men become regular subscribers.

* * *

WE are pleased to welcome the Gospels of Mark and John, the work of the Committee on the Union Version of the New Testament, Mandarin.

Missionary News.

The home address of Dr. H. T. Whitney is 35 Market St., Santa Cruz, California.

The Synod of Central and Southern China of the American Presbyterian Mission (North) will meet in Ningpo on Thursday, May 17th, at 10 a.m., Rev. D. N. Lyon, the retiring moderator, to preach the opening sermon.

G. F. FITCH,
Satted Clerk.

A.-O. League Notes.

At the meeting of the Executive Committee early in this month the following Vice-presidents of the League were elected: Rev. W. P. Bentley, for Shanghai; Rev. Arnold Foster, for Hankow; and Rev. Dugald Christie, for Manchuria.

Rev. J. K. Marshall was also elected Local Secretary for Soochow. Mr. Marshall finds that the Chinese readily sign the pledge, when an

effort is made to induce them to do so.

Dr. W. H. Park, Treasurer, is encouraged by the fact that not only the wealthy Chinese give to the League but that those in more moderate circumstances also give when the matter is presented to them. And the work done seems to be bearing fruit in the larger number coming to the hospital to break off the habit of opium smoking.

T. C. BRITTON, *Sec.*

Anti-Opium League in China.

Contributions.

Previously reported ...	\$424.02
Miss Bessie G. Forbes, Yang-chow ...	5.00
John Jürgens, Esq., Kiang-yin Forts ...	2.00
Capt. Tsao, Chinese cruiser <i>Hai-yung</i> ...	10.00
候慕食, per Dr. H. C. DuBose...	2.00
Rev. H. R. Wells, Hongkong ...	10.00
„ C. Bennett, Canton ...	1.00
Miss Amy Smith „ ...	1.00
Rev. H. V. Noyes, D.D. „ ...	1.00
„ A. A. Fulton „ ...	1.00
„ J. J. Boggs „ ...	1.00
Miss N. M. Cheney „ ...	1.00
Rev. O. F. Wisner „ ...	1.00
Mr. W. R. Alexander „ ...	1.00
Miss H. Noyes „ ...	1.00
Rev. J. E. Fee „ ...	1.00
Miss A. Wood „ ...	1.00
Rev. S. G. Tope „ ...	1.00
徐少卿, Soochow ...	5.00
Chinkiang Epworth League, per Miss Mary C. Robinson ...	5.00
	<hr/> \$475.02

W. H. PARK, M.D.,
Treasurer.

Soochow, March 10th, 1900.

Reception to Dr. Clark.

On March twentieth the Y. P. S. C. E. of Union Church, Shanghai, gave a reception to Dr. Clark, president of the World's United Society of Christian Endeavor, in

the Union Church Sunday-school Hall, which Hall had been beautifully decorated and reflected much credit upon the decoration committee. The reception was of an informal nature; it being the object of the Christian Endeavor Society to make the evening an opportunity for people to have the pleasure of meeting Dr. Clark, and in this they were quite successful. There was no set program, but a number of piano pieces were played during the evening, and this music added greatly to the pleasure of the reception. Refreshments were served in a room adjoining the main hall, and in this department the Christian Endeavorers were again very successful.

After refreshments were over, Mr. Robert Fitch favored the company with a violin solo and responded to an encore. A few remarks of welcome were then made by Mr. Goodcell on behalf of the Christian Endeavor Society. Rev. Mr. Darwent followed with words of appreciation for the Christian Endeavor movement, and again welcomed Dr. Clark, who has been so much to the Society since its organization in his parlor twenty years ago.

Dr. Clark then gave a short talk upon the opportunities for Christian work that offer themselves here in the Far East and touched upon the growing feeling of unity that naturally springs up among people of different countries when they are brought together under conditions similar to those existing in Shanghai, and he hoped that the Christian Endeavor Society would flourish and be a power for good in this land of heathenism.

The reception closed with the stirring words of "Old Hundred" and the Christian Endeavor benediction, "May the Lord watch between me and thee while we are absent one from the other."

The Trial of the Murderers of Mr. Brooks.

The trial of the murderers of Mr. Brooks took place on the 28th of February and the following days, at Chi-nan-fu, in the presence of Mr. C. W. Campbell, of H. B. M.'s Consular Service.

Before the trial was held Mr. Campbell visited the disturbed district, where the murder was committed. After going over the ground the case could be understood much more clearly; besides which, the visit of a British Consul in a green chair escorted by some twenty of the Governor's soldiers had an excellent effect on the population. The officials of the four districts visited were more or less servile, only one showing any disinclination to toe the line. The officials in Chi-nan-fu, from Yuan Shih-k'ai downwards, were reasonable and respectful without being obsequious.

Twenty-two names were given in of persons suspected of complicity in the murder. Of these fifteen were arrested, and the authorities added three others, making eighteen to be tried. It proved, however, that the majority of these, whether implicated in *Tatao Hui* offences or not, had no hand in this murder.

The trial was conducted by the Provincial Judge in a large hall of the *Hofang-chü*, where important cases are taken. Mr. Campbell took with him as secretaries Mr. Mathews (Mr. Brooks' colleague) and Mr. Couling (English Baptist Mission, Shantung).

Three tables were arranged as three sides of a regular hexagon; the judge sat at the centre table, with Mr. Campbell on the left in the seat of honour; at the judge's side table sat three expectant prefects; at the table on Mr. Campbell's side sat Mr. Mathews, Mr. Couling, and the governor's interpreter, who, of course, was not used at all during the trial.

Mr. Campbell put most of his questions through the judge, but sometimes when it was desirable to get a quick reply without allowing time for consideration he addressed the prisoner or witness direct.

The men more or less closely connected with the murder were:—

Mêng Kuang-wên,
Wu Fang-ch'êng,
Wu Ching-ming,
P'ang Yen-mu,
Li T'ung-kuan,
Li Ta-ch'êng (inn-keeper at Hsia-ching-tze),
Liu Hsiu-yi (constable at Chang-chia-tien).

The first five were a gang of *Tatao Hui* members; they had with them two more men, whose names were given as Wang and Chang, about whom very little could be ascertained, and there is little hope of their being arrested. This is of less importance, however, because though they were in the gang for part of the time they were not present at the murder, and were not parties to it.

The evidence of the prisoners when sifted and arranged, amounts to the following:—

Mêng was the ringleader. He said the foreign devils had poisoned his brother, and others of his family had been killed in the fight at P'ing-yuan, where so many Boxers lost their lives some months ago. For revenge, therefore, he came down from En-hsien to stir up strife in Fei-ch'êng. With Wang and Chang he went to Fei-ch'êng city, appeared on the streets of the south suburb with red cloths round their heads, got some recruits, and returned to Chang-chia-tien, a large village about 30 *li* west of Fei-ch'êng. The Fei-ch'êng official declares that he was never informed of their presence in the suburb.

The sixth day the two Wu's (who were not related to one another) and P'ang, a mere silly youth led

astray by Wu Fang-ch'êng, went over from Fei-ch'êng to Chang-chia-tien and joined Mêng and the others in an inn there on the morning of the 30th of December last.

The six men were having breakfast when they heard a commotion on the street, and were told that a foreigner was passing. This was Mr. Brooks, who was going from T'ai-an to P'ing-yin, one-and-a-half-days' journey, and who at this time (about 10 a.m.) was within four hours of the end of his ride. The six men rushed out, some putting on red head-cloths as they went, and overtook Mr. Brooks just outside the village; a crowd of villagers following them. The "village," it may be remarked, has over 1,000 families, or say over 6,000 inhabitants.

Mr. Brooks, seeing several men rushing at him with swords in their hands, jumped off his donkey, closed with the first man Mêng, and managed to take the sword from him. The two men named Wu attacked him, however, and wounded him on the temples, cheek, and arms. Certain parallel wounds scored on the backs of both hands were probably inflicted at this time, to make him loose his hold of the sword and whatever else he was grasping. Disarmed, he broke from them and ran into a house in the village, but was immediately dragged out, his Chinese garments stripped from him, and his wrists bound in front of him with a girdle. His undergarments and a pair of foreign trousers he was wearing and his shoes were not taken from him. The day, however, was overcast, snow was on the ground, a keen wind was blowing, the mercury was well below freezing point, and the suffering from cold must have been worse than that from wounds. It is something to be thankful for, however, that there were no further wounds given until the death-blow.

The constable (*tipao*) of the village, named Liu Hsiu-yi, came

and expostulated, and the gang led their prisoner away westward. If the constable had at once gone to Fei-ch'êng, 30 *li* away, it is possible that the official might have sent help in time to save Mr. Brooks' life. He first, however, followed the gang for some distance, then returning discussed the matter with the village elders and did not start on his journey till nearly dark that night, notifying the official some twelve or fifteen hours after the seizure, that is, long after the murder had been committed!

They took their victim some ten *li* westward and reached a group of inns or food-shops called Hsia-ching-tze. They stopped at Li Ta-ch'êng's food-shed, tied Mr. Brooks to a tree near by, and sat down to drink hot water. Li Ta-ch'êng appears to have given a bowl of water to Mr. Brooks also.

The band was joined here by a young man named Li T'ung-kuan. According to his own account he was out collecting debts, riding his own horse, had stayed the night at Hsia-ching-tze, and was just starting off after breakfast when Mr. Brooks was led up. At any rate he rode with or after the band all that day, and was within a few yards of Mr. Brooks when the murder was done. He pleaded that he followed to "*k'an-jé-nao*" simply, or, as we might put it, to "see the fun;" but Mêng had mentioned his name as one of the band who had been left at Hsia-ching-tze by Mêng himself the previous day or the day before that. P'ang did not go beyond this place. He was footsore, lay down and slept a few hours, and then returned by himself to Chang-chia-tien to await the return of the others.

From Hsia-ching-tze they led their prisoner some five *li* further to a village called Mao-chia-p'u (400 families), where there had been a raid two days before on Roman Catholic Christians. Mr. Brooks was tied up at the door of the Roman Catho-

lic place of worship and given a bowl of gruel; the gang had their meal in an inn. During the two or three hours spent there, probably every one in the village saw, but no one attempted a rescue from the band of five armed men, though only armed with swords.

At this time two of the band withdrew. They were the two who have not been arrested, namely Wang and Chang.

In the afternoon the party started back again towards Chang-chia-tien. It would seem that they were still doubtful what to do with their prisoner, although Mêng had already threatened to kill him. By the time they reached Hsia-ching-tze, however, Mr. Brooks seemed unable to go further. The wounds, and perhaps still more the six hours' exposure to intense cold, had so told on him that he sank down at the inn-door, striking his head on the door post. The inn-keeper, Li Ta-ch'êng, who had given him water in the morning, now pleaded for him. The others, perhaps somewhat alarmed at Mr. Brooks' condition, went to cut the bands, but Li Ta-ch'êng untied them. Mr. Brooks, on being released, suggested that they should take him to Ta-kuan-chuang, where there were some of his church members, and there make an arrangement and get some silver for his ransom. They agreed, and all started westward over the road already traversed twice that day. The path is a rough mountain road somewhat uphill. They had gone but a little way when Mr. Brooks, who from his school-days had been a first-rate runner, moved by one cannot tell what impulse, broke from them and ran. This perhaps gave the necessary fillip to their courage; they shouted and pursued. Li T'ung-kuan, on horseback, caught up first; then Mr. Brooks slipped in the snow and fell; Wu Fang-ch'êng was close behind, and slashed thrice with his

sword, giving wounds behind the ear and on the neck. As Mr. Brooks was still struggling to recover his feet Mêng arrived, and shouting 'He must be killed' (*fei-sha-pu-hsing*), struck twice, and cut off his head.

The body and head were carried in the gathering dusk, by Mêng and the two men Wu, to a ravine some sixty yards from the road and thrown there. Li T'ung-kuan did not dismount from his horse. The other three then went back to the inn at Chang-chia-tien, where P'ang had already returned in the afternoon.

On some minor points the evidence was very contradictory, but the more important matters came out very clearly, and there seems no reason to doubt that the above statement of the case is correct. Mêng was no doubt the ringleader, Wu Fang-chêng helped to kill, Wu Ching-ming wounded Mr. Brooks when first seizing him, helped to take his clothes from him, was there at the murder, and assisted in hiding the body. There is no doubt these are the men who did these things, and there is no evidence of any others having had any hand in the actual murder. Li T'ung-kuan was there, but took no part; Wang and Chang, who have not been arrested, were concerned in the taking and binding, but disappeared from the band some hours before the murder; P'ang was with the gang at first, but took no part in ill-treating Mr. Brooks, and did not go further than 10 *li* with them. There was no evidence to show that any other person had any connection with the affair. Li Ta-ch'êng, the Hsia-ching-tze inn-keeper, was under strong suspicion of complicity, but though he may be more or less directly connected with the *Tatao Hui*, all the evidence went to show that he had helped Mr. Brooks by giving him water and loosening his bands. For these

good deeds he was discharged, on finding guarantees.

The constables and other officers of the two villages—Chang-chia-tien and Mao-chia-p'u—are to be severely blamed for their inaction, and indeed all the onlookers in both places. Their only excuse is that they were afraid, not of the half-dozen men, but of the hundreds of *Tatao Hui* members in the neighbourhood.

The writer left Chi-nan-fu immediately after the conclusion of the trial, and before the sentences had been passed.

S. C.

—*N.-C. Daily News.*

Concerning Mission Work in Pyengyang, Korea.

The work in Whanghai, Pyengyang, and the northern part of Korea, which was reported in the RECORDER in January, 1899, continues in the same successful way. It is in many respects analogous to that in Manchuria, in that it is done through native helpers, self-supporting in the great majority of cases, but the main propagation is done through converts who influence their fellows. The men here found certain conditions and have met them by applying the principles laid down as proper by Rev. John Ross, Dr. Nevius, Dr. Underwood, and others.

In every place in Korea where missionary work is evidenced in large measure, the medical work has preceded the evangelistic, though the growth in Whanghai and in the extreme north is only through its indirect influence.

The statistical growth extends back but a little over three years when two figures sufficed to show all the baptized persons and catechumens on one hand and probationers and full members on the other. The last figures taken from the printed report of the Presbyterian station shows 6,433 adherents, of which 1,512 are communicants;

434 having been added last year. There are 153 self-supporting meeting places, 94 of which are churches and chapels. The total native contributions for all purposes, except for medicines in the hospital, was 3,780 yen. Overseeing this work are six ordained men, one doctor, one single woman, and six married women, all who have work assigned them. The Methodists are represented by Rev. W. A. Noble, Douglass Follwell, M.D., and Mrs. Hall, M.D. They report 632 probationers and 73 full members. In 1896 they had 30 probationers and 17 full members.

The work is largely what may be called self-supporting. By far the great majority of churches and chapels have been provided entirely by the natives. They don't seem able, however, to build a church here in Pyengyang, unaided by foreign funds, which will be large enough to seat the congregation. At present, services are held in two places, one in which the men meet and the other the women. This is from necessity and not choice by any means; and so to meet the conditions it is proposed to aid to the extent of a little over a third in erecting a suitable church building. This of the Presbyterians.

A feature of the work is the training classes after the style of the old-fashioned Methodist class meeting, which is in vogue among the Presbyterians here as well as the Methodists. Seventeen of such classes were held by the former during the past year, though the missionaries were not at all present in five instances. These classes were all, with the exception of two, entirely self-supporting. A delightful anomaly is that the women's training class, for all practical and theoretical purposes, is entirely self-supporting. The attendance in this, however, is more of a voluntary character than that of the men's.

March Issues from Presbyterian Mission Press.

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 Joshua. Ningpo Romanized. B. and F. B. S.
 St. John's College. *Echo*, Vol. 11, No. 2.
Medical Journal, Vol. 14, No. 2, April.
Bi-Monthly Bulletin, Vol. II, No. III.

Diary of Events in the Far East.

RUMOURED RISINGS.

A Peking dispatch of the 5th instant states that the Grand Council has received telegrams from the Viceroys and Governors of the Liang-kiang, Two Kuang, Hukuang, and Min-Chê provinces, stating that they had received reliable information that the Reform Party, who are being assisted by Chinese abroad and numerous secret societies hostile to the Manchu dynasty, intend to proceed to active rebellion the moment Kuang Hsü is superseded on the Throne, or if news is received of his Majesty's death. The acting Viceroy of the Liang-kiang provinces further confidentially reports that no less than 140,000 Hunanese in his jurisdiction are showing symptoms of restlessness and

are ripe for rebellion, and are being kept quiet by the influence of one man, the ex-Viceroy Liu, who is a Hunanese. The acting Viceroy, therefore, recommends either that Viceroy Liu be restored to his old post or another Hunanese be placed in the Nanking Viceroyalty. When these telegrams arrived a secret Council was held before the Empress-Dowager at once, and amongst other matters Jung Lu was asked as to the fidelity of the Grand Army under him. It is reported that his reply was that, if a rebellion arose on account of the Emperor's deposition, or if matters resulted in a race war, neither he nor his Commanders of Corps could guarantee the troops from, at the last moment joining their countrymen, the Chinese in the Grand Army numbering nine-tenths

of the whole. To this reply Princes Ching and Tuan (father of Pu Chün, the Heir Apparent) sneeringly answered that they and their Manchus of the Peking Field Force and Banner Corps were quite sufficient to fight not only the Chinese but also any other probable enemy. It is expected that this will farther diminish Jung Lu's influence with the Empress-Dowager.

ON THE TRACK OF THE REFORMERS.

A dispatch of the 26th says: Orders have been sent to Admiral Yeh, commanding the Peiyang squadron, who

is now at Canton with the fast cruisers *Haitien* and *Haishou*, to cruise to the Straits, emissaries of the Empress-Dowager having already arrived at Singapore in the hope of assassinating or capturing alive Kang Yü-wei, Ch'iu Shu-yuan, Editor of the *Tiennan Sinpao*, and others of the Reform Party who have taken refuge under the British flag there. The speed of the Chinese cruisers (24 knots) as soon as the captured men are conveyed on board will defy pursuit by anything that the British government possesses in the Far East.

Missionary Journal.

MARRIAGE.

At the Cathedral, Shanghai, March 12th, Rev. A. G. SHORROCK, B.A., E. B. M., Shensi, and Miss MAUD M. DOULTON, B.A.

DEATHS.

At Ichang, March 12th, Rev. GEO. HUNTER, of C. I. M., of malaria.

At Cheo-kia-k'eo, Honan, March 13th, of pneumonia, ADOLF JOHANNES HELGESEN, aged 31, of the B. and F. B. S.

At Shanghai, March 28th, THOMAS URBY, of C. I. M., T'ai-chow.

ARRIVALS.

At Canton, March 2nd, Messrs. C. M. LEWIS and A. H. WOODS, M.D., from U. S. A. for the "Christian College."

At Shanghai, March 9th, Rev. M. B. DUNCAN and wife (returned) and Miss M. M. DOULTON, for E. B. M., Shensi; Rev. F. A. STEVEN, wife and five children, C. H. S. GREEN, wife and two children and Miss GUOX (returned), Mr. H. WITT, Mrs. JUST and Miss E. F. BURN, from England for C. I. M.

At Shanghai, March 17th, Rev. C. F. VIKING, wife and one child (returned), for the Catholic-apostolic Church in Zion Mission.

At Shanghai, March 24th, J. D. TRAWICK, M.D., from U. S. A. for M. E. S. M.

At Shanghai, March 27th, Mrs. G. B. FARTHING and three children (returning), for E. B. M., Shantung.

DEPARTURES.

From Shanghai, March 3rd, C. T. FISHE and two children and Mrs. E. A. WALKER, of C. I. M., for England; Rev. GEORGE HUDSON, wife and two children, S. P. M., Hangchow, for England.

From Shanghai, March 7th, Dr. H. L. CANWRIGHT, wife and four children, M. E. M., West China, for U. S.; Dr. and Mrs. J. N. B. SMITH and eight children, A. P. M., for U. S. A.; Rev. and Mrs. W. E. SOOTHILL, U. M. F. C. M., Wenchow; Misses ELWIN, C. M. S., Shanghai, for England.

From Hongkong, Rev. C. MAUS, wife and three children, Rh. M. S., for Germany.

From Shanghai, March 14th, W. C. NOBLE, M.D., and Miss J. E. CHAPIN, A. B. C. F. M., for U. S.; Rev. I. HEADLAND, wife and one child, M. E. M., for U. S.

From Shanghai, March 24th, AUGUST KARLSSON, of C. I. M., for America; Rev. W. HARVEY GRANT, C. P. M., Honan, for Canada; Rev. EARLE D. SIMS, wife and one child, of Gospel Mission (Southern Baptist), Shantung, for U. S.

From Shanghai, March 26th, Miss A. HOCKING, W. M. S., Mrs. A. G. JONES and three children, E. B. M., Miss BARRACLOUGH, C. I. M., for England; A. WITZELL, wife and one child and Miss SWANSON, of C. I. M., for Sweden; Rev. and Mrs. JOSEPH ADAMS and four sons, A. B. M. U., for England.

From Shanghai, March 31st, Rev. A. E. CLAXTON, L. M. S., West China, for England.

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